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CONTENTS.

VOLUME I.

		Pages.
Annihilation	*R. L. Dabney*	30–34
A Work for Each of Us	*T. W. Hooper*	164–173
A Home Mission Society	*J. R. Thornton*	47–48
A Ministry of Gifts Without Formal Ordination,	*J. F. Latimer*	120–123
Among the Periodicals	*W. W. Moore*	77–80, 226–232
Allen's "Jonathan Edwards"	*J. F. Cannon*	312–314
A Fascinating Series	*R. L. Telford*	290
Austin Theological School	*J. C. Johnson*	59–60
Adverse Criticism	*H. I. Graham*	134–136
A Pleasant Affair—Golden Wedding		142–144
Brigg's "Whither," and McCosh's "Whither! O Whither"		214–216
Bear Creek	*E. O. Guerrant*	52–53
Crossing the Jordan	*S. H. Chester*	253–258
Churchship	*R. P. Kerr*	280–283
Christ's Ascension Charge to His Church	*W. W. Moore*	7–19
Central University	*Chas. G. Crooks*	58
Columbia Theological Seminary	*J. E. Mebane*	59, 147
Clippings		136–137, 205–206
Davidson's Talks with Young Men	*R. F. Campbell*	213–214
Do we Need a Homiletic Magazine?	*W. W. Moore*	39–41
Dods's Introduction to the New Testament	*H. C. Alexander*	67–69
Davidson College	*R. F. Campbell*	57–58
Davidson College	*J. B. Shearer*	146–147
Eight Years of Presbyterian Evangelistic Work in Kentucky,	*Bennett Young*	157–163
Exegetical Notes'		180–183
Exodus xiv. 15	*J. W. Primrose*	180
Ephesians xiv. 11, 12	*J. H Smith*	181–183
Eternal Life in the Son	*J. F. Latimer*	92–99
Editorial Criticism		290
Fisher's History of the Christian Church	*J. F. Latimer*	69–72
Five Points of Calvinism	*P. F. Price*	185
Funeral Reforms	*T. H. Rice*	191–193
His Dominion from Sea to Sea (Poem)		203–204
Hill's "Our English"	*W. S. Currell*	222–224
Hodge's Recognition After Death		225
History of Early English Drama	*Mrs. E. T. Taliaferro*	259–267

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TX
70
I4
v.1

"Hits and Misses"—*R. L. Telford*—41–43
Home Missions—*A. J. McKelway*—130–131
Hodge's "Popular Lectures"—*J. P. Smith*—150–151
"It Is Written Again"—*S. M. Smith*—106–116
Jones' "Christ in the Camp"—*J. P. Smith*—73–75
Kent's "Elene" and Garnett's "Anglo-Saxon Poems," *J. B. Henneman*—218–220
King College—*H. W. Naff*—210–211
Keltie's "Story of Emin's Rescue"—*R. B. Woodworth*—316–318
Local and Alumni Notes—51–55, 138–140, 207–209, 310–311
Letters from Colleges and Seminaries—57–60, 145–149, 210–211
Literary Notes—76–77, 225–226
Letter from China—*J. E. Bear*—307–309
Memory, Activity and Anticipation—*M. D. Hoge*—81–91
Mutchmore's "Visit of Japheth"—*J. H. Bryson*—224
Mitchell's English Lands—220–222
Moral Obligation of the Tithe—*T. E. Peck*—270–279
Memoirs of the Crito-Historical Society, Mito, Japan, *A. J. McKelway*—37–39
Missionary Spirit at Hampden-Sidney—*E. L. Siler*—48–49
Mrs. Preston's "Colonial Ballads"—*E. H. Harding*—315–316
Mrs. Preston's "Handful of Monographs"—*J. B. Henneman*—318–319
McCormick Seminary—*Alexander Henry*—60
Mist (Poem)—*J. M. Rawlings*—184–185
Our Relation to the Dark Continent—*E. L. Siler*—199–202
Odd Moments—61–62, 212
Papers on Christianity and Agnosticism—*P. H. Hoge*—151–154
Pierson's Evangelistic Work—*J. M. Rawlings*—155–156
Praise—*T. M. McConnell*—100–105
Primrose's "Presbyterian Church"—225
Revision of the Confession—*T. E. Peck*—124–129
Readings in Church History—*R. P. Kerr*—72–73
Rooted and Grounded—*R. L. Telford*—189–190
Sanctified Zeal—*A. T. Pierson*—1–6
Salutatory—*R. L. Telford*—35–37
Sermon, 1 Kings xvii. 13—*Jerry Witherspoon*—245–252
Stalker's "Imago Christi"—314
Solidarity of Presbyterian Doctrine—*H. C. Alexander*—293–299
Schaff's Bible Dictionary—*W. W. Moore*—63–67
Schaff's Companion to the Greek Testament—216–218
Some Facts about Brazil—*S. R. Gammon*—300–307
Take Heed to Thyself—*T. E. Peck*—20–29
The Church's Policy Toward the Home Mission Work, *F. J. Brooke*—234–244
The Missionary Alliance—*R. L. Telford*—49–50
The Alabaster Box—*H. T. Graham*—44–46
The Irregular Verbs of the Attic Prose—*G. F. Nicollassen*—75–76
The Alabama Indians—*T. W. White*—202
The Tabernacle—*George D. Armstrong*—284–289
To the Work—*H. T. Graham*—194–199
Thomson's Modern Miracles—*L. R. F.*—156

The Two Professions	*T. E. Peck*	174–179
The Presbytery and the Candidate	*A. J. McKelway*	186–188
The Sympathy of Christ	*R. C. Reed*	117–118
The Vacation Work of Seminary Students	*W. T. Palmer*	188–189
The Chamber of Peace (Poem)		119
University of Texas	*T. C. Johnson*	145–146
Washington and Lee University		59
Westminster College	*W. H. Marquess*	148–149
Who are Meant by "Ye"	*E. L. Siler*	132–134
Washington and Lee University	*H. A. White*	149
Zacchæus	*J. W. Primrose*	268–269

THE

UNION SEMINARY MAGAZINE.

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I. LITERARY.

SANCTIFIED ZEAL.

ADDRESS BY DR. A. T. PIERSON.

ENTHUSIASM A DIVINE PASSION.—THE BASIS OF ENTHUSIASM SINCERITY, IN THE TWOFOLD ASPECT OF INTELLECTUAL CONVICTION AND HEART PERSUASION.—SELF-SURRENDER ALSO NECESSARY.—LACK OF RELIGIOUS ENTERPRISE THE GREAT DIFFICULTY IN THE WAY OF THE EVANGELIZATION OF THE WORLD.—ACCEPTANCE OF THEIR PERSONAL OBLIGATION BY THE YOUNG MEN OF THIS GENERATION WOULD EVANGELIZE THE WORLD IN TEN YEARS.

MY subject is enthusiasm. Some think the word "enthusiasm" is from two Greek words, ἐν and θεὸς; that is, the inworking of God. It is at least a magnificent conception. Enthusiasm is a divine passion. It is finely illustrated in such men as Michael Angelo, when he took that block of marble, declaring an angel was imprisoned in it, and undertaking to release the angel. It is illustrated in Da Vinci, who took ten years to paint that "Last Supper." He was so absorbed for days that he took not a morsel of food. He would sometimes put on a single spot of color, and then leave the work till another day. It is illustrated by Columbus, when he walked the deck amid a mutinous crew, and besought them to wait three days, and, if land did not appear, he would give up the search. This enthusiasm is illustrated in James Watt, studying when a boy the mysteries of steam. It is illustrated by Agassiz, who said: "I have no time to make money; I am on the search for truth." This is what I mean by enthusiasm, only giving it a divine direction; and personally I do not believe that there ever was a man who was able to accomplish much for God or man who had not this divine enthusiasm.

The basis of enthusiasm is sincerity. Carlyle says that at the basis of all heroic character lies sincerity, genuineness of character. Sincerity has a twofold aspect: first, conviction; second, persuasion. By conviction I mean intellectual conviction, a conviction of truth founded upon investigation. We sometimes confound belief with faith. Belief is an intellectual process; assent to a proposition containing a truth. Faith receives a truth or fact embodied in a person; hence we speak of believing in or on Jesus. When we refer to mere belief, we do not speak of believing *in* a truth, but of believing it. The conviction I am talking about is a conviction based on the evidence of truth.

You need, first of all, a conviction that the Bible is the word of God in every part. I do not believe there can be any proper religious enthusiasm not founded on this conviction. What would you think of a physician not a master of medicine and practice? The more a man is master of his profession, the nearer he approaches to success. One great difficulty with ministers is that they do not attain such mastery of the Bible. An uneducated man may, nevertheless, attain a measure of this mastery of the Word of God. One evidence of the Bible as God's word is absolutely impregnable, and lies on the very surface of the Bible, viz.: the attestation from prophecy. In the Old Testament are fifteen hundred divine prophecies, three hundred and thirty-three of them centering about the person of Christ. The gap of four hundred years between the two Testaments makes it certain the Old Testament was written at least two hundred years before Christ. Therefore there could be no collusion. If the Old Testament prophets were inspired, while making three hundred and thirty-three distinct predictions of him, it follows, first, that the Scriptures are the inspired word of God, for no mere man could have foretold so minutely Christ's character. It follows, also, that Christ is the Son of God, because it is impossible such prophecies should support any pretender. If you master that argument, you may, without other knowledge of the Bible, have an undoubting conviction that it is God's word. The moment a man is shaken with regard to the inspiration of the Bible, everything else is shaken. You might as well expect to find a building without foundation as a sound faith without conviction that the Bible

is God's word. God does not ask you to believe anything blindly. Let every man be ready to give a reason for the faith that is in him.

Secondly, you want a heart-persuasion, begotten of experience. Christ says: "Handle me and see." You must come in contact with God in the closet and in the fellowship of daily life, to have this basis of enthusiasm, an experimental persuasion of religious truths. I am speaking now, not to ministers, but to Christians.

When Morse, the inventor of the telegraph, was in Washington seeking an appropriation to erect a line between Baltimore and Washington, a committee of five was appointed to consider its expediency. They were equally divided, and adjourned for dinner. After dinner the chairman said: "Gentlemen, I am now prepared to give the casting vote in favor of this appropriation, for I have sent and received a message over the wire." Mr. Morse had succeeded during the dinner hour in making this experiment for the chairman. When you have sent and received messages from heaven, you will not doubt Christianity. God says: "How can two walk together unless they be agreed?" If you take a journey with a man, you must agree on the point of starting, your destination, and the way from one to the other. That implies in the Christian journey a personal fellowship with God. All starting points in Scripture are from the blood, and the goal is the glory of God in the highest sense, to make him known and believed by others. The way is that of continued and increasing sanctification. In this intellectual conviction and experimental persuasion you have the foundation for true enthusiasm.

Next, self-surrender, by which I mean losing your will in God's will. There is much confusion on this subject. Plenty of people would like to do God's will in their own way; just as children are willing to obey their parents in their own fashion. Some parents never have trouble with their children, because they never cross their wills. But cross the will of the child, and you have trouble, unless there is self-surrender. God wants man to be willing to do God's will in God's time and by God's method.

My notion of man's work is that, first of all, it is God's work, which stands to all eternity. It is said that God's work is like an immense sphere that fills the universe, with a segment over against

you. In other words, there is in God's work a portion appropriated to you, and, if you find it out and work out your destiny, you are in fellowship with God. The suggestion was made by Bishop Foss that the glory of all service is fellowship with God. In 1 Cor. iii. 9, Col. i. 24, John xv. 26, 27, the believer is represented as specifically coöperating with every person of the Godhead. That is what I mean by self-surrender; giving up my will, choice, and my power for God to use as he chooses.

I speak last, and most emphatically, of enterprise. One great difficulty is lack of enterprise in religious things. There is no lack of enterprise in secular things. Merchants will meet wild beasts and every other kind of danger, for the sake of introducing some invention, or gathering ivory, peacocks' plumes, and gold. It is said to-day that the missionary goes nowhere as pioneer without finding the kerosene lamp. This simple invention goes farther and faster than the lamp of the gospel. There is enterprise enough, but not consecrated enterprise. Jesus Christ said, eighteen centuries ago, "Go ye into all the world;" the church of that generation took up that work, and Paul could say before he died, "The gospel has been preached to every creature under heaven." In a certain sense that was true. They distributed themselves wisely, and within thirty-three years (which, singularly enough, is the period covered by the Acts of the Apostles) the gospel was preached in all the nations of the known world by that feeble band of disciples, that probably did not number more than a thousand. Yet at the end of the nineteenth century we have covered only a tenth of the earth. What is the matter? We have not enough enterprise. Let there be secular spirit, secular capital and secular gain back of it, and the gospel would be brought to the knowledge of every one on earth in ten years. If God would touch the hearts of the young men of this generation who have not family, business or any other ties yet, we would give the gospel to the entire world before the end of the century.

There was a decree issued by Ahasuerus, recorded in Esther, with regard to the destruction of the Jews in all the provinces of his empire. That ancient Persian empire extended two thousand miles from west to east, and about fifteen hundred miles from north to south. It contained one hundred and twenty-seven pro-

vinces, in which different languages were spoken. Without printing presses, with no method of duplicating except by manual transcription, without any method of transmitting except by camels and dromedaries, in less than nine months that decree of life was actually promulgated to every one in these provinces. That Persian empire on the map of the world covers one-thirteenth of the territory to be reached by the gospel to-day. If, without any of the methods with which we now carry on these works, Ahasuerus could distribute that decree, what reason is there why thirty million Christians should not carry this gospel to thirteen times as large a territory in thirteen times as many years? With no vain and unintelligent enthusiasm, I suggest that the young men of this generation rise in their might and solemnly covenant with God that, while they live, they will see the gospel carried to every inhabitant.

This will never be done till you accept your individual obligation. The terms "clergy" and "laity" have no Scriptural foundation. They were the inventions of the devil in the middle ages. Thus the priests and the people were the divisions of the Jews in the Old Testament. There was a rigid separating barrier which no man dared overstep, but in the New Testament that line disappears. The doctrine of the New Testament is the essential equality of all believers. Nevertheless, that phrase, "division of labor," is one of the most vicious and misleading phrases ever palmed off on the Christian church by the devil. That implies that the ministers are to seek souls, and the laity are to support the ministers. If you are a believer, you are a preacher and minister, and it is just as much your business to seek for souls, and in your way preach the gospel, as it is mine. Six thousand men and women can never reach a thousand million human beings. When you feel that the work rests on you, that such a portion of the human race is set over against you to be reached with the gospel, we shall not have idle believers—men considering what position is to be the most lucrative—but godly men asking themselves, "How can I go to work to reach the greatest number of souls with the gospel during the period of my natural life?" Six men in Germany established seventy-five congregations, made seventy thousand converts, preached the gospel in seven hundred

and twenty-six stations and outstations, besides the churches, and had reached fifty millions of people, as many as now inhabit the valley of the Congo, as many as inhabited the United States in 1870. With two hundred and fifty men like them, within ten years we will give the gospel to the thousand millions of the human race. We want this consecrated endeavor that lays itself on the altar without reservation. I pray God will give me the privilege of living to see the young men of this generation taking up this work of spreading the gospel as it has never yet been taken up.

I have received a letter in which the Kansas secretary of the Y. M. C. A., Mr. Fisher, says Dr. Guinness has been telling them of a tract in the Soudan district, four thousand miles long by one thousand miles wide, containing ninety million people, without a single missionary; that this territory has been explored, and that it is a good country, fairly healthy. Liberia would be a proper place for a basis of supplies, and a line of stations might be established east, penetrating the country. It is not known to Mr. Fisher that at a recent meeting of the Colonization Society they have promised to assume the expense of transporting missionaries thither. He says Dr. Guinness "is looking for pioneers, and that the Kansas boys are considerably stirred up to the importance of the immediate occasion, and a number of the best young men have already volunteered their services, and if it is a feasible thing will undertake it at once, and Kansas will furnish the men and the money." That is one field where these people are interested to work this up.

I do not care specifically whether you turn your attention to the ministry or not. God has a call for sanctified carpenters and plumbers and lawyers and doctors. Enthusiasm lies at the bottom of it. We need in these days carpenters that will build with good seasoned timber, and shoemakers that will have their work done when they say they will, and tailors that will give you good material instead of shoddy. If you, with your knowledge and enterprise in secular matters, will do what God calls you to do, and give yourselves in any sphere of life to reaching the souls you can reach with the gospel, it may be your privilege to live long enough to see every hill and valley on the face of the earth covered with the gospel.

CHRIST'S ASCENSION CHARGE TO HIS CHURCH.

SERMON PREACHED BY THE REV. W. W. MOORE, D. D., IN THE CHAPEL OF UNION THEOLOGICAL SEMINARY, AT THE OPENING OF THE TERM.

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—ACTS i. 8.

THE environment of truth is a matter of no small importance in the interpretation of Scripture. The inspiration of the Bible extends not only to its separate propositions, but also to the collocation of those propositions. Therefore no man who disregards the context and confines his attention exclusively to detached passages is a faithful interpreter. Isolated texts often *seem* to teach what the scope of the paragraph shows they cannot teach; and even where the apparent meaning is the true meaning, it gains fulness and color by a due regard to its position and its relation to contiguous truth. The arrangement *is* significant. The surroundings are designed to enhance the effect of the central truth. Just as the beauty of a picture is enhanced by a rich frame, or the brilliance of a diamond by a handsome setting, so the force of a statement is frequently augmented by its attendant circumstances. A lake embosomed among mountains is more beautiful than a lake in the basin of a plain, not because the water is more transparent and sparkling, but because the surroundings are more picturesque. So the effect of truth depends in a measure upon its surroundings. "A word *fitly* spoken," says the proverb, "is like apples of gold in baskets of silver." Golden apples are beautiful, but golden apples in silver baskets are more beautiful. Truth is effective, but timely truth is more effective. "A word spoken in due season, how good it is!"

Now, the words of our Saviour are characterized in a preëminent degree by this trait of timeliness. There is always a felicitous congruity between his utterances and the occasion. He not only spoke truth, he spoke opportune truth. And by this we do not mean merely that the truth was uttered so as to fit the circumstances, but also that the circumstances were ordered so as to

fit the truth, so that in some cases the circumstances would be unmeaning and incomplete if the truth had not been spoken, just as the two springing sides of an arch would be incomplete and valueless if the key-stone were not inserted. The niches in a temple wall were not more certainly designed to receive the statues which fill them than were some of the adjustments of Providence to frame the teachings of Christ. The setting of the statement before us was evidently chosen with divine skill. The preceding question and the succeeding event both serve to deepen the impression of words uttered at this particular juncture.

After the resurrection of our Lord, his disciples had gathered around him, with all their hopes of a national deliverance and a temporal kingdom intensified by his conquest of death, and now, as they are walking with him over the slopes of Olivet towards Bethany, apparently unconscious of his contemplated ascension, they return once more to their cherished ambition: "Lord, wilt thou at this time restore again the kingdom to Israel?" In answer, he rebukes incidentally all speculation about the *date* of the millennium, but seizes the opportunity afforded by their question to state with everlasting force the *way* in which his kingdom was to be established in the world. "It is not for you to know the times or seasons, which the Father hath put in his own authority. *But* ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." It was not necessary, nor even proper, that they should know *when* his kingdom was to be established, but it *was* necessary that they should know *how* it was to be established, viz., not by his own military leadership and their physical prowess, for the restoration of Jewish supremacy in Palestine, but by the power of the Holy Ghost through their testimony to him, given in all the world. Nothing could have stamped so indelibly upon their minds this final and full commission of the church as the event which took place immediately after the words were uttered. "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." The ascension was the great seal of the church's commission. Every speaker knows the value of true cli-

max and the power of a striking conclusion. The great Teacher knew it better than all, and the setting of this conclusion seems to me a master-piece of divine rhetoric. It is the grand peroration of all his discourses, pulsing with the last tones of his voice on earth, glowing with the last light of his personal presence. It is the final recapitulation of all his teaching concerning his church and her work, emphasized as no other had ever been, by his immediate and final withdrawal, by a solemn and eloquent pause of thousands of years.

Can we doubt that he meant it to be the chart of his church through all the ages, till he comes again in like manner as they saw him go into heaven?

This estimate of the importance of this pregnant declaration, based on the unique circumstances attending it, is justified by a detailed examination of its contents. It sets forth in one compact period three great truths, stated, as we have just seen, in the way best calculated to make his people remember them, to-wit: the *power* of the church; the *work* of the church; and the *field* of the church. Let us consider these in succession:

I. *The Power of the Church.*

Every institution that does work in the world depends for its efficiency upon some living force which we call its "power," just as every machine depends upon some mechanical force to accomplish the true end of its being. For instance, a watch may be furnished with all its other parts, wheels and cogs in proper adjustment, but the mainspring is the power of the watch, and if that be lacking it is merely a useless mass of metal—it fails of the purpose for which it was made, viz., to measure time. A. T. Stewart, of New York, built up the largest mercantile business in America, with branch houses in London, Paris, Berlin, and all the principal cities of Europe, but in course of time Mr. Stewart died, and in just a few years that great business went to pieces. Why? There were the same stores, the same goods, the same salesmen; but the power that controlled and energized all was now lacking, viz., the marvellous mercantile genius of A. T. Stewart. One of the most interesting phenomena of recent European history is the rapid rise of Germany to the highest rank among continental na-

tions. How do you account for it? The people are the same, their resources are the same, their form of government is practically the same. But there is now a power behind the throne, the wonderful political genius of Count Otto von Bismarck, a man whose diplomatic foresight is such that ten years before the Franco-Prussian war he predicted that conflict, and made every preparation, so that when the time came he shattered the empire of Napoleon III. by a single blow. The political sagacity of Bismarck is the power that has thrown Germany to the front. Now, just as there is a power which drives the wheels of a watch, and without which they are motionless; just as there is a power which holds together and controls all the parts of a great business, and without which it falls to pieces; just as there is a power which energizes the appliances of government, and without which the nation makes no advance; so there is an indispensable power which gives life and vigor to the equipment of the church, and without which she fails of the end for which she was established. What is this power? What is the real cause of her progress?

Those of you who have read the celebrated chapter of Gibbon's "Decline and Fall of the Roman Empire," in which he attempts to account for the rapid spread of Christianity, will remember that he first describes with his usual elegance how "a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the Roman capital; how after the lapse of eighteen hundred years that religion is still professed by the most distinguished portion of humankind, has been widely diffused to the most distant shores of Asia and Africa, and been firmly established from Canada to Chili, in a world unknown to the ancients." Then the skeptical historian endeavors to show that this marvellous progress is due to five causes: 1, The inflexible zeal of the Christians; 2, The doctrine of a future life; 3, The miraculous power ascribed to the primitive church; 4, The pure and austere morals of the Christians; 5, The union and discipline of the Christian republic. But a very little reflection will show that this explanation is inadequate. Gibbon has not reached the core of the

subject; he has merely skimmed the surface. He has not grasped the real cause of Christian progress. The apostles possessed all the requisites specified by him—inflexible zeal, belief in a future life, miraculous gifts, pure morals, and perfect union—but they were destitute of power until Pentecost; their religion made no advance in the world till they received the fulfilment of the Master's promise: "Ye shall receive power after that the Holy Ghost is come upon you." The church before Pentecost was like a great cannon, strongly moulded, heavily charged with truth, but cold and helpless till the fire from heaven touched the powder; this was the divine energy that hurled the conquering shot and caused an explosion, the reverberations of which shall be heard till the end of time. The Holy Spirit is the power of the church, my brethren, and Gibbon's attempt to account for the spread of Christianity without the influence of this supernatural agent is the play of Hamlet with the part of Hamlet left out.

It is easy for us to see this mistake on the part of the infidel historian, but do we not ourselves make the same mistake? Upon what do we depend for success in our church work? Do we not rely too much upon the human instrumentality? And is not this the reason that so much of our revival work is superficial and the effects evanescent? Do we not look too much to the means and too little to the cause? God's own ordinances are unavailing without the Spirit. Good music is a valuable part of the public worship of God, but the power is not in the music. Sankey may sing with all his matchless tenderness and expression and pathos, but unless the Holy Spirit is present no sinner is touched and drawn to Christ. Faithful preaching is an indispensable part of the church's work, but the power is not in the preaching. Paul may plant and Apollos water, but God giveth the increase. Not by might nor by power, but by *my Spirit*, saith the Lord. Intelligent exposition of the Scriptures is essential to the growth of Zion, and an educated ministry to the development of the highest type of Christian character. But the power is not in the ministry, nor even in the word. We call it the sword of the Spirit, which is the word of God, but unless the Spirit wields it no good is accomplished. The proofs of this statement come under our own

observation from Sabbath to Sabbath. How else do you account for the different effects of the same truth on different persons, or the different effects of the same truth on the same person at different times? Why is it that when Christ speaks to this congregation through his word some hearts respond in repentance, faith, love, and renewed vows of consecration and service, while other hearts make no response whatever? Is it not because the Holy Spirit is moving upon some hearts and not upon others? Why is it that a man will sit unmoved under the sound of the gospel for twenty, thirty, or forty years, and then suddenly a change occurs, and that same man is all broken up and sends out his very soul in the prayer, "God be merciful to me a sinner"? Is it not because the Spirit of God has at last touched his heart? If it was the *word* that did it, why hadn't it done it long before?

My brethren, the prime condition of a successful ministry is the power of the Holy Ghost.

What is success? Is it the applause of the multitude? Is it intellectual brilliancy of style? Is it the attendance of the Athenian crowd? Is it comfortable surroundings and splendid church buildings and sensuous forms of worship? God forbid! *Repentance*, *faith*, *holiness*—these are the results of a *successful* ministry.

It is said that when the Athenians listened to one of the polished orations of Isocrates, they went home praising the rounded periods, the musical sentences, the exquisite style. What beauty of diction! What skill of arrangement! What splendor of imagery! But when they heard Demosthenes, their eyes flashed, their bosoms heaved, their eager muscles twitched, and the cry was, "Let us fight Philip." Which of these two achieved the truest success? The aim determined the achievement in each case. Rhetorical finish was the end with Isocrates. With Demosthenes it was but a means. His end was to move his countrymen to patriotic action.

Let us in the outset of our ministry aim higher than the mere adjuncts of success which may be won by human endeavor. Let us aim at moving sinners to repentance and faith. And this is possible only by the power of the Holy Ghost in our ministry.

If all this be true, what men of *prayer* ought we to be!

"I believe in the Holy Ghost." There it stands in the creed as prominent and plain as words can make it. Is it more distinct in the creed than it is in our hearts and work?

II. *The Work of the Church.*

There *is* a work for the church as well as for the Holy Spirit. Power doesn't supersede the necessity for means. "This heavenly gift does not circumscribe our own exertions. These gracious influences descend," as Guthrie says, "not to set us idle, any more than the breeze blows to send the sailor to his hammock, and rock him in the arms of sleep. On the contrary, he shakes out every yard of canvas on the bending mast, and works the harder to gain the full advantage of propitious winds. So it should be with us. The more full the gifts and divine breathings of the Spirit, the busier let us be—busier in the use of prayer, of sacraments, of the Bible, and of all those ordinances through which the Spirit works and impels souls onward and homeward in a heavenly course." It has ever been so, my brethren. Prayer without effort is mockery, as effort without prayer is presumption. In that first battle of Israel against Amalek, which was designed to be the model for all subsequent conflicts with the enemies of the church, it was the combination of Moses' prayers on the hill-top with Joshua's sturdy blows on the plain that secured the victory. Either would have been unavailing without the other. The brawny soldiers of Joshua could do nothing but for the power given in answer to the uplifted hands of Moses. Nor would the victory have been secured by the prayers alone. The exertions of Joshua's troops on the field were necessary. It is certain that God's power is the efficient of success; but it is equally certain that he exerts that power through suitable instruments; and not less certain that he requires us to vindicate the sincerity of our prayers by the faithfulness of our work. Our weapon is not only the sword of the Lord, it is the sword of the Lord *and of Gideon*.

So much, then, to remind us that the foregoing ascription of all the church's power to the Holy Ghost doesn't diminish an iota of the church's responsibility and the necessity for earnest faithful work on her part. The Holy Spirit does exercise the power,

but he exercises it through the activity of the church. She has a work then. What is it? It is bearing witness to Christ. "Ye shall receive power, after that the Holy Ghost is come upon you: and *ye shall be witnesses unto me.*"

Bernard, in his masterly book on "The Progress of Doctrine in the New Testament," has pointed out with his usual clearness and force a significant difference between the preaching done by Christ himself and that done by his apostles after receiving this final charge. He had preached "the kingdom." They preached *him*. It is a difference emphasized again and again in such passages as these: "They ceased not to teach and to preach *Jesus the Christ.*" "Then Philip went down to the city of Samaria, and preached *Christ* unto them," and when he met the eunuch reading Isaiah, "he opened his mouth and began at the same Scripture and preached unto him *Jesus.*" And Paul, after his conversion, "straightway preached *Christ* in the synagogues, that he is the Son of God." "No such announcements as these are heard in the gospels. The preaching spoken of there is not of the person, but of the *kingdom*. Jesus comes 'preaching the kingdom of God;' 'preaching the gospel of the kingdom;' and his parables and common teaching are not prominently about himself, but about 'the kingdom of heaven.'"

Bernard, as we have said, points out clearly this change of phase in the preaching, and yet, strange to say, he nowhere refers to the *immediate* CAUSE of the change. From what was said in our introductory remarks, we must refer the change to the explicit command of Christ given in the text: "Ye shall be witnesses unto *me.*" They had before followed his lead and preached the kingdom because he had *told* them to do it. They now change and preach *him* because he had *told* them to do it. He had not only indicated the indispensable *power* of a successful ministry, he had also prescribed the *staple doctrine* of a successful ministry, and that was, not the kingdom, but Christ. Their inquiry invited attention to the kingdom chiefly, his answer directs attention to himself chiefly. They asked, "Wilt thou at this time restore again the kingdom to Israel?" He answered, "Ye shall be witnesses unto *me.*" While rebuking their curiosity, he *does* answer

their question, which was a perfectly natural one, considering the prominence given to the kingdom in their preaching and his up to that time. He shows them that the kingdom *is* restored in *him*, and that therefore they are no longer to preach the kingdom so prominently, but to preach him. And they never forgot it, as we have already seen. The history of doctrine had reached an epoch, a turning point, aye, a climax; henceforth they preach no more preparatory phases of truth, but him who is the embodiment of all saving truth. And this is the ground of his charge, the reason for his command. They are to preach him because he is the fulfilment and embodiment of every abstract blessing promised in the gospel. He *is* the Way, the Truth, the Life. "He is made unto us wisdom, righteousness, sanctification and redemption." Therefore this apparent limitation of the subject-matter of their preaching, so far from being a restriction of theme is an enlargement of theme. Having him we have all things. Preaching him we preach the whole body of revealed truth, for he is the truth and he is the *logos*.

And besides, regarding the effect to be produced, who does not know that abstract truth, however valuable and appropriate, often falls flat and forceless on the mind, whereas the incarnation of that truth in the personality of a magnetic leader fires the great popular heart with enthusiasm, and sweeps the masses on to action. Is it the platform or the candidate that evokes the enthusiasm of the political party? No set of abstract principles ever wrought a revolution, but the personification of those principles in a Luther, a Cromwell, or a Washington, has changed the history of the world. The response of the world's heart and action is not to principles, but to principles represented by and embodied in men. Accordingly, the great moral revolution of the universe is not to be accomplished by truth merely, but by truth embodied in the personality of Jesus Christ.

We trust that we have now shown that success in the ministry depends not only upon the power of a divine agent, but also upon the presentation of a divine subject, albeit embodied in a human nature. The Spirit exerts the saving power, but he does not put it forth at random. He puts it forth along one line—along the

line of that ministry whose beginning, middle and end is Christ. It was so on the day of Pentecost. Although the Spirit had already come upon the preachers, and revealed his presence by the sound as of a mighty rushing wind, and by the sight of cloven tongues as of fire, although they were endowed with his miraculous gifts and prophesied in many tongues, although Peter expounded luminously and powerfully the fulfilment of prophecy, no effect on the hearers is recorded until he began to show that "this same Jesus whom they had crucified was both Lord and Christ." "*Now when they heard this* they were pricked in their heart, and said, Men and brethren, what shall we do?"

It was so then. It has been so ever since. The men who preach *Christ* are the men whose preaching invites and enjoys the blessing of the Holy Ghost—Paul, Luther, Wesley, Spurgeon, Moody.

Further, it goes without saying that a witness must *know* his testimony. A witness is one who has a *personal* knowledge of anything. No well ordered court will permit a witness there to ventilate his speculations and surmises. It confines him to the statement of facts that have fallen within the scope of his own experience. No man can be a witness unto Christ who does not *know* Christ experimentally. If the iron is to attract, it must itself be magnetized. If a man is to preach Christ, he must know Christ—know him not as a historical character merely, but as a personal Saviour; that is to say, the cardinal element of a minister's body of doctrine is conversion.

Now, brethren, if Christ has thus specified the subject-matter of our preaching, how constantly should we make our studies converge upon *him*, especially as this intimate knowledge of him is the prime element of a preacher's equipment.

Cicero says that every man is eloquent in that which he knows; and that is truer than you might think at first sight. A truth that is *known with the heart*, when spoken by the lips, has an eloquence that the rules of rhetoric can never give. If we expect the people to listen to us, we must talk about something we *know*. If we heed the injunction of our Lord, we dare not preach anything but Christ. Therefore, if we are to be ministers at all, we must

know Christ with a knowledge which no amount of mere intellectual effort can ever compass.

Before leaving this branch of the subject, permit me to say a word about another practical phase of it. I have noticed that nearly all the apologetic preaching we hear from the pulpit is done by young men. Old ministers, as a general thing, do not preach apologetics. It is the mistake of inexperience to do it. Brethren, as a rule let the evidences alone in the pulpit, except in the way of incidental reference. Cavillers are not convinced by reasoning about the evidences, but by preaching Jesus Christ. There is no need of preparing their minds for him by dwelling on these outlying truths. *Begin* with him. He is Alpha as well as Omega. The attempt to solve a skeptic's problem by arguing with him on Geology and Genesis, or Rationalism and Inspiration, is as foolish as the attempt to unriddle the universe on the Ptolemaic theory of astronomy. You have not begun at the centre, and all your calculations miss. Begin with Christ—press his personality and work. From him as a centre, and only from him, will the apparently confused movements seem orderly. Ye shall be witnesses, not so much unto the logical tenability of the outskirts of revelation, but "ye shall be witnesses unto *me*."

III. *The Field of the Church.*

"Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in *Samaria, and unto the uttermost part of the earth.*" Who can imagine the surprise of the disciples as these words fell on their ears? The religion of Christ had heretofore been preeminently a religion of one people, and they had just asked, "Wilt thou at this time restore again the kingdom to *Israel?*" He answers, "By the power of the Holy Ghost, through your testimony to me, that kingdom shall be established, not in Jerusalem only and in all Judea, but also in Samaria—despised Samaria—which had once been roughly refused even an humble share in building the temple of Jehovah—in Samaria and to the uttermost part of the earth." What a glorious expansion is this! The gospel now bursts its swaddling clothes and springs at once to its full-grown catholicity.

Through the arches of a ruined chapel, which stands on the

rocky eastern slope of Mount Hermon, the traveller in Syria catches a view which has been likened in every age to a glimpse of the paradise of God. Immediately below him, through a narrow cleft in the bare mountain, rushes the Barada, clear as crystal, its course being marked for miles by a narrow thread of rich green foliage, stingily shut in on each side by the sterile cliffs. And then it bursts forth, and, as if in a moment, scatters all over the plain, through an area of two hundred and forty square miles, the same glorious verdure which had hitherto been confined to its single narrow channel. It is like the bursting of a rocket, whose slender thread of fire suddenly spreads into a blaze of light. But as Dean Stanley, in his description of this scene, has said, this is an eruption, not of death, but of life. Far and wide in front spreads the plain of deep verdure, and in the bosom of this mass of living green, "like a handful of pearls in a goblet of emerald," stands the city of Damascus, with its white minarets piercing the blue sky of Syria. There is not a scene like it anywhere else in the world, and no other would illustrate so well that river of water of life which flowed for many centuries pent-up between the narrow walls of Judaism, confining its life and greenness to one nation, and then, at the gracious command of Christ, burst forth over all the world, spreading its freshness and verdure and life among all the nations of the earth. And in the midst of this boundless plain, this true paradise of God, stands a city, "having the glory of God, and her light is like unto a stone most precious, even like a jasper stone, clear as crystal. And the nations—not one, but many—the nations of them which are saved, shall walk in the light of it; and the kings of the earth—those made kings and priests unto God by Christ—the redeemed, the kings of the earth do bring their glory and honor into it."

That is the destiny of the universal church—the church of Judea, of Samaria, of the world.

How faithfully the apostles followed this chart drawn by the hand of Omniscience! And how mightily grew the kingdom while these instructions were fresh in the memory of the church! In just a few years the deep darkness of the Roman Empire was sparkling everywhere with points of light—Jerusalem, Samaria,

Alexandria, Damascus, Antioch, Ephesus, Thessalonica, Corinth, Rome. They had received power. They were witnessing to Christ—to the uttermost part of the earth.

My brethren, we have the honor and privilege to live in an age which has realized in large measure the catholic mission of the church. Ours is preëminently a missionary era. John Wesley touched the high-water mark of Christian zeal and sounded the key-note of the age when he said, "My parish is the world." Let us see to it that we also reach the requirement of this word of Christ—"to the uttermost part of the earth."

This text is a trinity of truth. Not only three truths, but three in one, in such a sense that one involves the others. A church that is energized by the Holy Ghost *will* preach Christ, and will preach him to all the world. No church that ignores either of these truths is the ideal church of Christ. That ministry whose motor is the Holy Ghost, whose staple doctrine is Jesus Christ, and whose watchword is "the world for God," is the only ministry that may expect the full blessing of him whose last and weightiest charge to his church was this: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"TAKE HEED TO THYSELF."

THE SUBSTANCE OF AN ADDRESS DELIVERED TO THE STUDENTS OF THE SEMINARY, AT THE OPENING OF THE SESSION OF 1889–'90.

BY THE REV. T. E. PECK, D. D.

PAUL exhorts Timothy to "take heed to himself and to his teaching"; and we are reminded of the distinction between that kind of training which has the man himself for its end—the development of his powers and the improvement of his character, and that which has for its end the making him a dexterous instrument for the doing of a particular sort of work; in other words, between a liberal and a professional education. These two are inseparably connected. What a man does depends upon what he is, and therefore it is of the first importance to take heed unto himself. It is important, above all, in those who are seeking to be trained for preaching the gospel. Let me ask your attention, then, to the kind of discipline which constitutes taking heed to one's self, and to some of the means by which that discipline is to be acquired.

I. And, first, let me remind you of the fundamental necessity of godliness. "Theology is the science of religion;" *i. e.*, it is the system of doctrine in its logical connection and dependence, which, when spiritually discerned, produces true piety. I say spiritually discerned, for there is a science of theology which is the result of the ordinary exercise of our faculties of knowledge, and the habit of which, like every other habit of science, is that of mere speculative knowledge. But when the truth of God is spiritually discerned by the gracious illumination of the Holy Spirit, and by a soul which has been renewed and inspired with love to God by the Holy Spirit, the habit which corresponds to it is the habit of true religion. (Rom. vi. 17; 1 Peter, i. 22, 23; James i. 18.) There can be no conviction of divine truth, or even any proper understanding of it, without regeneration. It is a common remark, and, when properly understood, a perfectly true one, that no man can preach effectively who does not preach "out of his own experience." What is Christian experience but the impression, according to Paul's figure, which the mould of the truth makes upon the heart. Not

only ought a minister to have the root of the matter in him, but he ought to be growing in grace, and to have his grace in constant exercise. In Acts xiv. 1, even such preachers as Paul and Barnabas are said to have "*so* preached" that multitudes believed.

Never forget that the only reason why God has chosen *men* and not angels to preach his word concerning sin and salvation is that men alone can have experience of sin and salvation. Bunyan ascribed his success in awakening sinners to the fact that he had felt the fire of hell in his own conscience. McCheyne's success in winning souls to Christ was due, in great measure, to his habitual and deep communion with Christ, and to the consequent conviction and sense of his glory and of his preciousness as the Saviour of sinners.

In other professions the difference may be wide between the man and the workman; though in all the trades and professions, it may be truly said that the godly man, other things being equal, will always be the best workman. Still there is a difference between the "end of the work" (*finis operis*), and the "end of the worker" (*finis operantis*). But in the preaching of the gospel these two ends coincide. For example, Paul was a tent-maker as well as a preacher. The end of his trade as a tent-maker was the making of tents; and that end could be accomplished by a Pagan or an unbelieving Jew, as well as by Paul or Aquila. But the end contemplated by Paul, as a *man*, was the glory of God by a life of industry and honesty. In the preaching of the gospel the end of the work and of the worker was the same—the glory of God in the salvation of the church.

It is plain, however, that these two ends could not have coincided in his case, unless he had been a godly man, and a minister of the Word. The validity of a priest's ministration does not depend on his moral character, nor on his spiritual condition at the time of service—Hophni or Zadok, it is all one. But not so with a minister of the Word. His power is moral and spiritual. Hence such exhortations as Acts xx. 28, 1 Tim. iv. 16, apply with peculiar force to ministers; and the last to candidates as well as to ministers.

Growth in grace is indispensable to growth in the knowledge

of Jesus Christ, and what is Christian theology but the knowledge of Jesus Christ? The active exercise of the principles of piety is necessary to a steady faith in God's word. Never was it more needful to remember this than now. Constant contact with Christ himself will make us superior to all the difficulties suggested by the understanding. Consider John vi. 60–69, where we have types of two classes: (*a*), men of the understanding only, and (*b*), men of heart and conscience, who are intent upon eternal life. Compare Nathaniel in John i. 45–49. He was an Israelite indeed, and yet stumbled at logical difficulties. These all vanished when he came into contact with Christ himself. Christ's reference to the season of sweet fellowship with himself under the fig-tree was enough to put to flight all his doubts, and the Saviour assured him of greater seasons than that when Nathaniel should recognize him as the truth and reality of the mystic ladder of Jacob's vision. If such is the fundamental importance of piety in the study of theology, then the discipline by which piety is promoted must occupy a conspicuous place in the course of preparation for the ministry. "*Pectus facit theologum.*"

II. Let us now consider *the necessity and mode of discipline in piety.* The *necessity* of discipline need not be argued, if the necessity of piety be conceded. The Christian life is a warfare requiring incessant activity and vigilance. "Exercise thyself unto godliness," (1 Tim. iv. 7,) is an exhortation suited to every wrestler in the Christian contest, but especially to the protagonist in the contest. The minister must lay his account for special temptations and conflicts, "unless either grace is overwhelmingly abundant, or Satan judges him to be a workman that he need not fear."

As to the *mode.* The first is prayer: Luke xviii. 1; Matt. xvii. 21; Acts vi. 4: Eph. i. 16, ff., vi. 18; 1 Thess. v. 17, *et mult. al.* If the word of God cannot be understood without the illumination of the Spirit, then prayer is necessary. (Ps. cxix. 18; Eph. i. 17, 18; Luke xi. 13.) If the word cannot be understood without a renewed heart, then prayer is necessary, for God only can renew the heart. If special grace is necessary for the arduous duties and tremendous responsibilities of the ministry, then special prayer is required on the part of those who are seeking the ministry.

"There are three things that make a minister," Luther is reported to have said, "prayer, meditation, and temptation." "*Bene orasse est bene studuisse*," is another saying that has been ascribed to him. The connection between prayer and study is worthy of particular attention from us. Students, especially the young, are very liable to the delusion that progress in knowledge is in direct proportion to the time spent in study. Hence they judge the time given to exercise and recreation as time lost, and even pious students make their private prayers what their public prayers ought to be—short. This, I say, is a delusion. Some time of course is required for study, but successful progress requires a preparation of the mind for it. Hence the time spent in exercise and recreation is not time lost, but time gained. This is eminently true of prayer. It is the highest and noblest exercise of the soul. If communion with a superior human intellect is quickening and elevating to the soul, what must we say of communion with that intellect of which the most splendid human intellects are nothing more than feeble scintillations? Could Bunyan have written his Pilgrim's Progress, or Milton his Paradise Lost, or even Newton his Principia, if they had not been men of prayer? Nearly all the great discoverers, as distinguished from inventors, have been praying men; their faculties have been quickened and the intuitive power of their genius has been purified and made keener by coming into contact, so to speak, with the eternal fountain of intelligence and truth. This indirect influence of communion with God in promoting successful study can hardly be overrated. But, besides this, it cannot be doubted by any believer in God's word that God honors those who honor him as the Father of Lights, and by a direct energy of his Spirit does quicken the mind, purge the vision and make it apprehend truth which would otherwise elude its grasp; as, on the other hand, he sends blindness as a judicial curse upon those who despise him and are determined to walk in the light of their own eyes.

The second element of the discipline of piety I shall mention is the constant reading of God's word in the English version. Be not startled at this statement. Are we not here, you are ready to say, for the express purpose of studying the Scriptures? Why

then mention this particularly? I answer, that the very fact that you are here for the study of the Scriptures makes it all the more needful to exhort you to familiarity with the English version. The grammatical and critical study of the Hebrew and Greek texts in which you are to be employed will not answer the purposes of devotion. Your want of thorough acquaintance with these languages will be a constant obstruction to the flow of feeling. Your habit of searching into the exact meaning and shade of meaning of every word—a habit to be cultivated with great diligence—will have the effect, if not counteracted by other habits, of making your acquaintance with Scripture merely scholastic in its character and limited in its range—limited to the parts of the Bible which are critically studied in the Seminary course. Hence the importance of reading the Bible in a language with which you are so familiar that you will not have to think of the words at all, and will be able to read the whole Bible over and over again. The kind of reading of which I am speaking is in a certain sense, no doubt, superficial. Many words and even sentences will be passed over without being understood, and you will have to resist the tempation to stop and analyze. But bear in mind that you are reading now for the purpose of catching the tone and imbibing the spirit of the sacred writers, not for the purpose of ascertaining the meaning of what they say.

A child growing up in what is called "good company," hears and sees a hundred things it does not know the meaning of, but it is moulded nevertheless, and acquires a certain tone and manner which will make people say, "This child has seen good company." Let your familiarity with the English Bible be such as to make men say that you have been with Jesus, and have been keeping company with prophets and apostles.

Another argument for the diligent reading of the English Version is that *it is the people's Bible.* Some preachers, who are scholars and learned men, are complained of by the people, because they do not quote the Bible correctly. A misquotation of the common English Version impresses the hearer who is familiar with it in a manner similar to that in which a misquotation of a Greek or Latin classic impresses a scholar. It produces a jar or

shock which is disagreeable, if not painful. Such misquotation is often the result of reading more in the original than in the version (this was said of the great preacher, Robt. Hall). Constant reading in the version which the people use will prevent this. I would earnestly recommend also a daily exercise of committing to memory a portion of the English Version. This will promote correct quotation, and at the same time help you to form a pure and simple English style.

The ability to recite off-hand, from memory, paragraph after paragraph of Milton or Shakspere, has been considered an enviable attainment. Why should we value less a like facility in reference to the Bible? The English Bible, considered merely as an English classic, is fully equal, to say the least, to Shakspere or Milton. It is incomparably superior for the purposes of a minister, because, among the masses of the people it has ten readers where any other great classic has one. "The diction of the English Bible," as has been beautifully said, "with its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, the music of its cadences, and the felicities of its rythm, is the consecrated diction of devotion and religious instruction for all denominations of English-speaking Christians, God's greatest gift to the many millions of Britain and America. It lives on the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how to forego, and the felicities often seem to be almost things rather than words. It is part of the national mind and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its voices. The power of all the griefs and trials of man's life are hid beneath its words. It is the representation of his best moments; and all that there has been about him of soft and pure and penitent and good speaks to him from out of his Protestant Bible. It is his sacred thing which doubt has never dimmed and controversy never soiled."[1]

[1] These exquisite words are to be found in "The Characteristics of the Lives of the Saints," an essay prefixed to Dr. Faber's "Life of St. Francis of Assisi." See Trench's "English Past and Present," Lect. I., p. 39, of the eleventh edition, London. Trench says that in some of the earlier editions he had attributed them to Cardinal Newman.

The third element in the discipline I am recommending is *faithfulness* in the performance of *every* duty imposed by the rules of the institution of which you have become members. Some people think, and it should seem have good reason to think, that candidates for the ministry should be models of conscientiousness. Paul exhorts Timothy (1 Tim. iv. 12) to be an ensample (τύπος) to believers in word, behavior, love, faith and purity. It is not unreasonable, therefore, to expect that those who are seeking the ministry, and are in training for it, should cultivate the heart and conscience more assiduously than others. That this is universally the case, observation does not warrant us in asserting.

Note, therefore, in the first place, the weighty words of Jesus himself whom you profess to obey: "He that is faithful in that which is least, is faithful also in much" (Luke xvi. 10–12). The teaching of this passage is, 1, That faithfulness implies in its very nature an undivided heart. The spirit of obedience is a spirit which makes no distinction among the commandments. Its language is not, "this is great and important, and must be done; this is small and insignificant, and may be slighted or omitted." No! Its language is, "Then shall I not be ashamed when I have respect unto *all* thy commandments" (Ps. cxix. 6, and compare Matt. iii. 19; Jas. ii. 8–11). Indeed, a man's conduct in little things is a sure test of his spirit and character, and therefore of what he is likely to do in great things. If he is unfaithful in small matters, we do not expect him to be faithful in great ones. For it is in the so-called small matters that the authority of the Master is most nakedly, and therefore most emphatically expressed; and so obedience is exhibited more emphatically in such matters. It is said that in some Romish monasteries the first lesson which is given to a novice is the drinking a bowl of bitter liquid, or even something more disgusting, such as the licking the floor with the tongue. Such requirements show a knowledge of human nature. If the soul is to be broken into monastic obedience, nothing can be better suited to such an end than submission to arbitrary and distasteful requirements, which express naked authority. If obedience is rendered simply as obedience, then all distinctions of great and small disappear. So in matters of trust. It is required in a

steward that he be found faithful; and faithfulness is violated as well in the embezzlement of one dollar as in the embezzlement of a thousand. He who will tell a small lie will tell a great one. The spirit of faithfulness is absolutely incompatible with unfaithfulness in the least things as well as in the greatest. "*Falsus in uno, falsus in omnibus.*" The same conclusion is made good by the fact that the habit of committing great sins is formed by committing small ones. "*Nemo fit repente turipissimus.*" The divergence from the straight line of duty may begin with an angle so small as to be imperceptible, but if continued in the same direction the line will ultimately be at an infinite distance from that from which it diverged.

Beware, then, of allowing yourselves to dally with the temptation of neglecting any duty because it is small.

2. The Saviour teaches that improvement in character and position is the result of faithfulness in all things. The connection between fidelity in everything and improvement in character is too obvious to need illustration. It is simply one exemplification of the law of habit. You are familiar with the story of the artist who was observed to take great pains with some very minute and trivial parts of his work, and when asked why he spent so much valuable time on trifles, answered that the trifles were necessary to perfection, and perfection was no trifle. Jenny Lind sang once for a crowd of plain poor people, and was observed to sing with all her power. She was asked why she took so much pains. Her answer was: "I never slight my art." Golden words! Imitate God, who takes pains with everything—with a blade of grass as well as with the cedar of Lebanon—with the eye of an insect as well as with the eye of the eagle. An improvement in position is also the result of faithfulness in everything. David in the wilderness with the sheep was preparing for the throne. Promotion everywhere is the result of faithfulness in the lower form; and all the more certain for not being aimed at. A young minister who occupies a small and obscure field of labor, and works with all his might, as if it were to be his field for life, and is ambitious of no other, is the man who is most likely to be promoted to a wider and more conspicuous field. The principle is announced by the Saviour

on more than one occasion, and in more than one form. (See Luke xix. 17, 26; Matt. xxv. 21, 23, 29.) Fathfulness in the lower place is necessary to the attainment of the higher.

There are two aspects in which the exercises prescribed for the students in this institution may be regarded. (*a.*) As merely *scholastic*—as intended to furnish the mind with professional knowledge and to form certain intellectual habits, exegetical, theological, homiletical, etc.; and incidentally to serve as a gymnastic for the mind. (*b.*) As *moral*—as intended to discipline the moral character, by the formation of habits of obedience and faithfulness. As to the first, bear in mind that all your studies are prescribed by men of more age, of greater experience, of riper judgment, than yourselves; and that some branches of study, like some parts of the body—to use the figure of Paul—are none the less necessary for being feeble, uncomely, unattractive. Your aversion to a particular study may be a sign of a defect of mind which makes that study specially necessary for you in the way of a remedy—in the way of forming a habit which it is especially needful for you to form, and which cannot by any other study be formed so well. "*Abeunt studia in mores*,"[1] says Bacon (Essay on Studies), "studies turn into habits; nay, there is no stond [disinclination or restiveness] or impediment in the wit, but may be wrought out by fit studies: like as diseases of the body may have appropriate exercises; bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head, and the like. So if a man's wit be wandering, let him study the mathematics; for, in demonstrations, if his wit be called away never so little, he must begin again; if his wit be not apt to distinguish or find differences, let him study the schoolmen; for they are *cymini sectores* [dividers of cummin seed—'able to divide a hair twixt south and southwest side']; if he be not apt to beat over matters and to call upon one thing to prove and illustrate another, let him study the lawyers' cases. So every defect of the mind may have a special receipt."

[1] Bacon's version of this maxim in his "Advancement of Learning," B. I. (Montague's Ed., Phila., 1848, Vol. I., p. 167, column 2nd,) is: "Studies have an influence and operation upon the manners of those that are conversant in them."

These considerations may justify us in doubting as to the wisdom of giving up the curriculum in some of our colleges, and in deploring the "fatty degeneration" (to use a happy expression of Shedd) of it in others.

But it is in the second aspect of the studies of this place, as a moral discipline, that I have treated them specially in these remarks. I beseech you to look at them in this light, and to consider the damage which may be done to your character, and therefore to your usefulness, by disregarding obligations which you assume by the very act of coming here, and which you have made more serious by signing a solemn pledge to fulfil.

There are always special dangers attending changes in the manner of life and in the occupations of men; but these dangers are more serious in prosecuting the work of God. You may expect, in entering upon a course of special preparation for the work of the ministry, to be *tempted* as you were never tempted before. Our great Exemplar was driven into the wilderness to be tempted of the devil immediately after his baptism and solemn inauguration into office. This is both a warning and an encouragement to us, "therefore take heed to thyself and to the doctrine."

ANNIHILATION.

They boast that "death is an eternal sleep,"
Where, if no morning e'er restores delight,
At least no mourner ever wakes to weep.
The simile is false: the endless night
That has no dawn, brings not the soul to rest,
But to despair; for he who rests awakes
To conscious ease that satisfies his quest
For recompense of pain—the life that makes
A woeful ending is a woeful life—
He is the victor who retains the field
When battle ends; and thus the closing strife
Of earth-born anguish, if the future yield
No compensation, must for ever cast
Its blackness backward on the wretch's fate.
Let nature speak, whose craving, deep and vast,
Yearns for existence, be our conscious state
Or sweet or bitter; like the seeing eye,
Insatiable of light, or ear, of sound,
Desire, instinct, inwrought of God most high,
Not rule of interest astutely found
By after calculation, as is taught
Of our first father's sleep in Paradise,
"With drowsied sense untroubled, though he thought
He to the nothing whence he took his rise
Was passing then."—It is the voice divine,
Wiser than reason, which instructs our wish
For endless being! Else, why is it mine,
Unlike the unreasoning bird or beast or fish,
To recollect the past; to anticipate;
To fear the future woe; to hope the good?
Accursed was the gift of prescient thought
That raised our empty pride above the brood
Of brutish things; for it a lie hath taught.

The hind can crop the herb and course the lawn,
Or drink the mountain stream with thoughtless glee,
Untroubled by the hour her dying fawn
Cost her a transient pang, nor doth foresee
The hunter's coming shaft that seeks her breast;
No memory brings past sorrows, no foresight
Arrays its future terrors to molest
Her present joy: one sudden thrill of fright,
One stroke, one death-throe, ends the whole career
Simple and brief, but full-orbed in its joy.
Why should I die like her if I must fear,
Remember, hope, desire, doomed to employ
My noblest powers of being to pursue
Futility? Why mine to stretch the thought
To progress onward and the endless view
Of growth of soul with larger glories fraught,
In widening vistas mounting through the realms
Of knowledge boundless? Why, when present love
With its alluring bliss the heart o'erwhelms,
Is it ordained our foresight still must rove
To future days, that love might fill like this
With equal joys, yet know it must not be?
Why is it reason will not, cannot cease
To frame that thought supreme, eternity,
Capacious of infinitude of good,
Mocking the soul with cravings infinite,
If life must be the span the bestial brood
Enjoys? Abhorred span! that art but meet
To show us being's woes, and then its loss
Irreparable. Cursed be the boon
Of such existence, cheating with its dross
The golden hopes it sanctioneth, as soon
As they begin to glow. The better lot
Is given the brute, who drinks the trivial cup
Of life and ends, forgetting and forgot.
If death ends all, a blacker thought looms up:
Then all we love must perish; when they die

We part for ever, and that love that blest
Our hearts remains a wound that shall not dry
Its bitter stream till Nothingness arrest
Our woe and being by one common blow.
Love is immortal: all things else may die;
The forest-king decay; the ceaseless flow
Of ancient rivers, proudly sweeping by
Long buried cities, wane; the steadfast heads
Of everlasting mountains waste and stoop;
The hoary seas desert their sunless beds;
This ordered frame may backward droop
To endless chaos; but the eye
That shines with love's self-sacrificing light
Outlasts the beams which from Arcturus fly,
Orion or Boötes: it is bright
With God's own rays. He is the sun of love
And they the orbs that round the centre roll,
Reflecting him, as they for ever move
In circles shaped by his supreme control.
He is eternal: so the gift divine!

Is all we love, then, mortal? Do the fires
Of genius, kindled from the heavenly shrine
Of truth and beauty, perish. as expires
The gilded butterfly or tinted rose?
Or shall the sage's vision, that can pierce
Through nature's secrets, make the sea disclose
His deep abyss, and ride his billows fierce,
Can map the planets' pathway and foretell
Their sure returns, can bridge the flood,
That can the storm-cloud's subtle bolt expel,
"Can look from nature up to nature's God,"
And in his works can read his deeper thought—
Be quenched in darkness, like the rotting eye
Of newt or toad? The heroism that wrought
A nation's disenthralment, fain to die
For country's weal, and seek no recompense
But conscious right; the martyr's steadfast faith,

Which joys to die for truth, and own no sense
Of fiery torments; mother's love, which hath
No thought of self, consummate effluence
Of heaven's own virtue, perish for evermore
As utterly as hypocrite's pretense,
Or as the bubbles bursting on the shore,
Or as the glitter of the serpent's scales
Decaying back to dust? 'Tis blasphemy!
Bethink ye; if this creed of death prevails
To doom our spirits to mortality,
It leaves no trace of God on nature's page—
If man is soulless, then an atheist world
Is all he knows, where senseless forces rage
In fire, and sea, and storm; and suns are hurled
With troops of waiting stars, by aimless might,
Through voids immense; and blind, mechanic fate,
Inexorable, on its throne of night,
Sightless and pitiless, maintains its state.
In earth or heaven there is no voice to hear
The sufferer's prayer; no heart to feel his woe;
No hand to shield the just, or to repair
The foulest wrong that ruthless force can do.
So right eternal perishes, and crime
Endures eternal, scorning all repeal.
Then are the spacious earth, these heavens sublime,
One vast machine, 'neath whose remorseless wheel
The corn is human hearts, instinct of pain
And joy and hope and fear, that writhe and bleed,
Till ground to nothingness. O piteous grain!
O dreadful engine! monster! that dost feed
Thine endless grind with countless precious lives!
Is such a world our home? 'Tis dark as hell!
Its joys but mock us, since no joy survives,
But death and loss irreparable dwell
Perpetual masters. Yet, one other fate
There is more black, the eternal recompense
Which conscious guilt forewarns—it may await

The soul which cannot die, nor find defense
Against the Judge changeless, omnipotent.
Ah! this the thought which drives the coward heart
The desperate alternative to choose
'Twixt hell and nothingness. A better part
Appears to faith! then why, O mortals, lose
That nobler choice, Redemption? bought with blood
Of God incarnate, wrought by power divine,
The safe inheritance of perfect good,
The grace that shall your inmost souls refine
From error, sin and sorrow, and bestow
The angel's life of bliss and purity,
Whose years are measured only by the flow
Of God's eternity. The gift as free
To every thirsting soul as air of heaven!
Why do men turn from glories such as these
To dreary night and death, and still elect
Infinite loss and naught, o'er boundless seas
Of joy? Because, O shame! their guilty fears detect
The treason and the folly they have wrought
Against themselves and their best destiny,
In serving sin! This infamy hath taught
(And this alone) the atheist's grovelling plea,
That death may be to them "eternal sleep."

ROBT. L, DABNEY

II. EDITORIAL.

SALUTATORY.

THIS first issue of UNION SEMINARY MAGAZINE will commend itself to all readers of good literature and lovers of Christian thought. Our object in undertaking the publication of such a periodical is two-fold:

I. To secure for this institution a literary organ that will advance the interests of the Seminary in all its departments of work; that will act as intermediary between the candidates for the ministry and the Presbyteries from which they come; and thus establish between this training school and the Presbyteries and the church at large a closer and more intelligent relationship than has existed heretofore. It is an undeniable fact that there is deplorable ignorance in some of our Presbyteries concerning the status and general welfare of their candidates, of whom they hear little and know less, from the time they send them forth to their studies until they return to them for licensure. This chasm we shall endeavor to bridge by supplying from time to time certain and adequate information concerning the progress of the students, the *morale* of the institution, and the general health and life of the community in which the Seminary is placed.

II. Our second object in undertaking such a publication is to *give expression to a long felt need* and supply the demand for a RELIGIOUS FAMILY MAGAZINE that will occupy a place midway between the philosophical quarterlies and our religious newspapers. This we emphasize as the distinctive feature and two-fold excellence of this publication. While it will have a *strong homiletic cast*, it is preëminently a *religious magazine for the home and family*.

The Literary Department will be instructive, improving, and promotive of thought. It will be supplied with articles and sermons from the Faculty and other able writers of our church,

while literary contributions of a high order will also appear by the students. The Editorial Department, as has already been intimated, will be devoted to important questions of present moment to this institution and to the church at large. The Missionary Department, devoted to the interests of both Home and Foreign Missions, will give fresh and full information concerning this great branch of church work, while from time to time there will be published in this department letters from alumni and other ministers who have gone to foreign fields.

The Local and Alumni Department will be of peculiar interest to the old students and graduates of this Seminary. Another attractive feature of this department will be brief, pointed notes from the higher colleges and universities of the South. We shall have in each of these institutions a regular correspondent, who will furnish us with the latest information of interest to the church and our people at large.

The Department of Criticisms and Reviews demands special consideration. Under the management of Prof. W. W. Moore, D. D., assisted by members of the Faculty and other skilful critics, this department will be invaluable to the purchasers of new works. Careful and impartial surveys of current literature are becoming more important every year. The modern press teems with books of every grade of merit and demerit, some of them of almost priceless value, others worse than worthless. Those that are pernicious, or worthless, or of little value, are far more numerous than those which are salutary and helpful. In fact, a thoroughly good book resembles Bassanio's wit, in that it is "like a grain of wheat in a bushel of chaff." Few ministers, or other readers of books, have the necessary leisure to sift the wheat from the chaff, and fewer still have access to even a small proportion of the myriad publications which appear every month. The office of the book reviewer is, therefore, an indispensable one, and is increasing in importance daily. Yet it is an office that is not infrequently abused. Many of the notices of new publications which appear in otherwise truthful periodicals do not fairly state the character of the work under review. The personal relations of author and reviewer, or the sense of obligation to the publisher for

sending a complimentary copy, or some other equally irrelevant consideration, has frequently so warped the critic's statements that they are of no use in estimating the worth of an unknown book. It will be *one of the objects* of this journal to present in every issue *conscientious* and *thoroughgoing reviews* of a few choice books, together with brief but discriminating indications of the contents and value of others; and no book will be noticed in these pages which is not for some reason worthy of the special attention of our readers. There will be given also an occasional *general survey* of recent literature in all departments. Further, since some of the most valuable discussions of the day reach the public through the pages of the numerous periodicals, popular, literary, scientific and religious, we shall endeavor in each number to give our readers fresh and trustworthy information concerning the contents of the world's magazines and reviews, presenting also from time to time digests of specially important articles. In this way we hope to make our MAGAZINE a welcome and helpful visitor to every enterprising minister, and to every reading family within our bounds. And now our enterprise is before you. We desire the patronage of every minister and elder in our Southern Church. We crave especially the hearty aid and coöperation of the alumni of this institution.

Give us an expression of your appreciation by your subscription, as well as by contributions of interest to the reading matter of our journal.

MEMOIRS OF THE CRITICO-HISTORICAL SOCIETY, MITO JAPAN, A. D. 3778.

(*Extract from Sho Nemoyo's "Rise and Fall of the American Republic."*)

The records of the year 1889 (ancient reckoning), are exceedingly confused and contradictory. It seems to have been a year of great political strife and wide-spread disasters. Probably the official records have been tampered with, as it is evident that President Cleveland received a majority of the popular vote, and yet the same writers are made to say that Harrison was inaugurated Presi-

dent. Sit Flesh, the Chinese critic, has discovered, after long and laborious research, that Harrison was President in 1841 (A. D.), nearly fifty years before. The theory that there were two Harrisons violates the well-known canon of the supreme criticism, and is moreover proved groundless by the considerations, that the presidential line was not a hereditary one, that each candidate stood on his own merits, and not on those of his ancestors, and that there was no such generic title as "Harrison" among the Americans. But this battle was fought out on the Adams controversy, and we may consider it as settled that there was only one Harrison, as there was only one Adams, in the line of the Presidents. (Cf. Luke iii. 1, *Lysanias.*)

It has been plausibly suggested that the "War Tariff" party, being politically opposed to Cleveland (secessionist) gave him the epithet, "Harry's Son," "Harry" being equivalent to "Satan" in our language. This theory accounts for all the discrepancies in the records, and may be held as probably true.

More conflicting still are the accounts of the great floods during this year. Writers, who have been supposed worthy of credence, state that Johnstown, a village of Pennsylvania, was overwhelmed by a violent rain-storm and that from 3,000 to 5,000 lives were lost. Other contemporaneous authorities say that Johnstown was in New York, that the number lost was only fifteen or twenty, and place the date of the disaster some weeks later than the first writers.

As there is no hope of reconciling these conflicting records, we must adopt the most probable account and the most moderate estimates, and put Johnstown in New York, considering the number of persons drowned as small. This number was probably exaggerated at the time, in order that more help might be sent to the sufferers. The political principle that "the end justifies the means" had already begun to corrupt the honesty of the nation at large.

It may be added that a prominent historian of the day, unwilling to impute direct falsehood to the American records, has advanced the theory that Johnstown is a representative name. He argues from the analogy of the use of "Johnsmith," a name ap-

plied to all artisans, and by this hypothesis accounts for the contradictory statements as to the location of Johnstown and the number that perished. Since several towns, in different States, suffered the same fate, they were called collectively "Johnstown." (See Briggs's "Fables of Genesis.")

DO WE NEED A HOMILETIC MAGAZINE?

In a recent article on the Pulpit, the Rev. W. R. Nicoll, editor of *The British Weekly*, expresses a most unfavorable judgment of English preaching. After listening to sermons of all sorts during a period of three years, he affirms that while celebrities are generally worth hearing, not over ten per cent. of the sermons he heard from unknown men were worth printing; and at least one-half were so disgracefully bad that they ought never to have been preached. There was no style in them—not the faintest attempt at brightness or freshness, no thought beyond the multiplication tables and other formulæ of theology. He reaches the conclusion that it would be impossible for the pulpit to sink lower than it has now done. This seems to us a pessimistic view. It is disproved by the very fact that the London pulpit of to-day can boast of such a brilliant galaxy, as Spurgeon, Liddon, Parker, Farrar, McNeill, and Temple, to say nothing of McLaren of Manchester, who is perhaps the best preacher of any denomination in the world. Some of these are Anglicans and some Dissenters, and they represent widely different schools of thought, High Church, Broad Church, Evangelical, and yet each of them is a strong and striking preacher, the style of each has the unmistakable stamp of individuality, and each is entirely distinct from the others. This abundance and versatility of talent among the pulpit celebrities of Britain argues a better average of preaching than Mr. Nicoll concedes. Only from great general ranges are cloud-piercing peaks thrown up, therefore we believe that the critic in question has unintentionally exaggerated the degeneration of the British pulpit. At the same time his view is not altogether false. There must be some ground for so strong a statement

by so intelligent an observer; and if the statements are true in any degree of English preaching, what shall be said of American preaching? As a rule, ministers in this country are by no means so well educated as in England; and since it is to the matter and style of sermons that we now refer, the average in these respects must be lower. The fact that we can boast of such names as Phillips Brooks, John Hall, Moses D. Hoge, John A. Broadus, Benjamin M. Palmer, and Wm. M. Taylor, does not disprove our assertion. Nor does the fact that a large body of less conspicuous men than these are doing thoroughly good work from week to week disprove it; for after all such concessions, it remains true that a still larger body are open to strictures almost as severe as those of Mr. Nicoll upon the contemporary pulpit of England. It is not denied that an American can make a better stump speech than an Englishman. It is not denied that points are made in spite of bad rhetoric by Sam Jones and Dr. Talmage; still less is it denied that men like Moody are doing a vast deal of good, more perhaps in a few instances than the most skilful stylist or the most accomplished master of the homiletic art. But it is asserted that hundreds even of Presbyterian ministers have only the faintest conception of literary form; that multitudes of them apparently recognize no obligation upon them to make the truth attractive; and that some of them are unable to preach a single sermon without violating the simplest rules of grammar. Scores of our ministers preach fifty-two Sundays in the year without uttering one fresh and striking thought. Many of them have been running in one groove for a ministerial life-time, and some of them have not read a fresh book on homiletics in a quarter of a century. Dozens of our congregations have been paralyzed by pulpit platitudes. Many ministers even of unquestioned ability and large learning dump a load of dogmatic theology upon a defenceless people every Sunday under the impression that this is preaching the gospel.

It will be one of the chief objects of this journal, while emphasizing always the supreme importance of the heart-qualities of rhetoric, to stimulate also the continuous study of the other means of pulpit power, and to keep the rank and file of our ministers

abreast of the rising average of popular culture. This we shall seek to do by printing selected sermons by acknowledged masters of the sermonic art, by pointing out the best homiletic helps as they appear, by publishing exegetical notes from working pastors, and by making THE MAGAZINE a medium for the interchange of views between ministers concerning various methods of pastoral and pulpit work. This is different ground from that occupied by any other journal in the South. Ours is not a philosophical quarterly on the one hand, nor a religious newspaper on the other, but a homiletic and popular magazine. But, it may be asked, are there not other homiletic journals? Yes, there are, but their columns are so crowded with contributions from ministers of other churches that not one of them can be the organ of our ministers in the sense in which we wish this magazine to be. Moreover, the cost of other homiletic periodicals is so great as to put them beyond the reach of many pastors among us.

We believe, then, that there is real need of such a journal. We shall make an earnest endeavor to meet this need, and we have fixed the subscription price at a figure so low that we trust all our ministers and people will feel disposed to subscribe at once, and thus aid in establishing the enterprise upon a firm financial basis.

"HITS AND MISSES."

"MR. ——— has been with us for several days, and our church has been remarkably revived. Under the powerful preaching of this gifted man a deep and unusual spirit of earnestness pervaded the meetings from the beginning. There have been forty-three additions to the church on profession of faith, and yet larger results are anticipated, as our whole community has been greatly quickened. Mr. ——— has rare gifts for so young a preacher, and our church is fortunate in numbering among her ranks one so full of holy zeal and whose future is so full of brilliant promise."

Such passages as the above, not infrequently on a more exaggerated scale, are often seen in our religious newspapers of to-day. The church rejoices in every real addition to her membership, and the people of God are thankful for every indication of his pre-

sence among them; but does not experience and observation teach us a wise caution in the unguarded acceptance of such statements? Can we argue from these numerous notices, which are daily becoming more common in the religious press, a *corresponding increase* in the strength of the church? Let all such notices be preserved for a year, and then be placed alongside of true records and existing facts, and a startling discrepancy will be revealed. Why is this? Roger Bacon complained of the methods of certain schoolmen of his day, that in their studies of the laws and the phenomena of nature they "mark the hits but fail to mark the misses." This is just the difficulty with most of these misleading statements of our own times. They give us the truth, but do they state the *whole* truth? Would not *all the facts*, if fairly stated, materially modify our conception? There are minerals which exhibit different colors on different faces. Thus dichroite, or iolite, is often deep blue along its vertical axis; but on a side perpendicular to this axis, it is brownish yellow. The phenomenon results from the manner in which the particles are arranged for reflecting and transmitting light. So there is a moral dichroism of truth illustrated in many of these Janus-faced statements in our religious newspapers that is manifestly unjust to the church, to the general public, and inimical to the best interests of truth. We live enough in the shows of outward things rather than the reality of them; grope enough in shadows even when striving to reach the light, without foisting upon the world and ourselves unnecessary error and delusion. "Sincerity is better than grace," Carlyle was wont to say, and the saying is peculiarly pertinent here. Writing about grace and rejoicing in grace, sincerity should be the very essence as well as garment of thought.

This calls attention to another increasing evil in our church today that cannot be too strongly condemned, and this is the practice of glorifying the messenger rather than the message, the herald rather than the King.

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but that God giveth the increase. . . Therefore let no man glory in men."

The distinguished characteristic of the last messenger of the old dispensation and the forerunner of the Christ was his humility. "I am nothing more than the voice of one crying in the wilderness." Soon after Paul was converted he declared himself "unworthy to be an *apostle*." As time rolled on, and he grew in grace, he cried out: "I am less than the least of all saints;" and just before his martyrdom, when he had almost reached the stature of a perfect man in Christ, he exclaimed, "I am the chief of *sinners*." This is the experience of every true child of grace, and especially should it be the growing experience of the official heralds of the word. This growth is often impeded, however, by the well-meaning flattery of ignorant men, who would glorify the man rather than the God whom he proclaims.

Ministers have enough temptations to combat presented by the enemies of Christ, without stumbling-stones being placed in their way by the hands of friends. There are degrees of worth and ability in the ministry that should be recognized, but manly recognition and acceptance of this fact is one thing, and a *quasi* religious flattery is another and a totally different thing, and it is that which we criticise. A man may never feel conscious of his weakness until commended for his strength. When the French ambassador visited Lord Bacon in his last illness, and found him in bed with the curtains drawn, he addressed this compliment to him: "You are like the angels of whom we read and hear much, but have not the pleasure of seeing them." The reply was the sentiment of a philosopher and not unworthy of a Christian: "If the complaisance of others compares me to an angel, my infirmities tell me I am a man." So the weaknesses of good men are ever present witnesses against the folly and sin of unwise and ill-advised praise.

We publish in this number an article from Dr. Pierson's pen, instead of the address which was promised in the prospectus. Dr. Pierson, on account of pressure of work, was unable to be with us last commencement, and so he kindly favored us with this production. In our next issue we shall have sermons from Dr. M. D. Hoge, Dr. J. F. Latimer, and Dr. S. M. Smith.

III. MISSIONARY DEPARTMENT.

THE ALABASTER BOX.

In this most touching scene in the life of our Lord two widely different elements are conspicuous. The woman, from a profound sense of sins forgiven and with a heart overflowing with love for her gracious Saviour, "hath done what she could"—against the day of his burying hath she anointed him. On the other hand, we see the disciples indignantly protesting against this "waste of the ointment," on the ground that there were very many poor ones immediately about them upon whom it could have been better bestowed.

Counterparts of this scene are not far to seek even in our day. Many an alabaster box of very precious ointment is broken upon the Saviour's head to-day, and there are always some standing near to ask, "Why is this waste?" It is a sad commentary upon the amount of human weakness that is mingled with our profession of Christ, that when one wishes to become a missionary of the cross oftentimes the bitterest trial which has to be overcome is the opposition of one's own loved ones and friends. His purpose of self-consecration to the Master's cause is openly or secretly regarded as "waste," and is met with cold indifference, if not positive opposition, and not infrequently the only encouragement received is encouragement to stay at home. Few escape this trying ordeal, which is made many-fold more painful by the fact that the missionary feels that this is a time when he has a peculiar right to claim their loving sympathy. When, out of love to God and zeal for his honor and glory, and filled with a holy compassion for the perishing millions of heathendom, the child of God cries out, "Lord, here am I, send me!" there are seldom wanting some who will send back the answer, "Yes, the heathen ought to hear the gospel, but we cannot spare you."

Thousands go to these lands to seek riches, and protest is rarely heard. But let one, constrained by the love of Christ, desire to

tell them that a Saviour has died, and straightway a multitude of difficulties is raised. Can the redeemed of Christ have any adequate conception of that redemption which Christ has purchased with his own blood, and of the tremendous obligation which his death has laid upon them? Can they feel in its awful fulness the truth that there is "none other name under heaven given among men whereby we must be saved;" and that, since God is no respecter of persons, the soul of a Chinaman or a Hindoo, however degraded, is as precious in his sight as is the soul of one of us? Can they realize these things, and be willing to cast even a straw in the way of the evangelization of these hundreds of millions that have no hope, and are without God in the world?

Those who are thus consciously or unconsciously throwing obstacles in the way of those who would go "into all the world" preaching the everlasting gospel of Jesus Christ fall readily into three classes, though this classification does not claim to be exhaustive.

First, those worldlings, or merely nominal Christians, who serve the god of this world. Cold, self-centred, having a name to live while they are dead, thinking their high mission in life is to mock at every enterprise whose success is not measured in dollars, they know nothing of the power of that gospel which teaches us "to yield up the love of life for the sake of the life of love." Opposition from this quarter is not to be wondered at.

The next class is composed of those relatives and friends who, sincerely attached to the missionary, have marked out for him a life, not wholly free from the touch of ambition, in which he will figure as the beloved pastor of a large and influential church, or (if it be a woman) a life in which she will shine as an honored member of society. But as "ambassadors for Christ" we should have one supreme desire, and but one. An earnest seeking for a more Christ-like spirit of consecration and self-forgetfulness, in order that we may have a part in the spread of his kingdom in the world. "It is enough for the disciple that he be as his master, and the servant as his lord." The work that was great enough for the Lord Jesus ought to be great enough for us.

In the last class we place all those closely bound to the mis-

sionary by the ties of blood. For these we have the deepest sympathy. None but a mother can know the depths of a mother's love, or realize the keen sorrow which she feels at the prospect of separation from the child of her bosom. And yet there are not enough orphans in the world to evangelize it, and if there were they are no more anxious to leave the land they love than are others. Some must give up their loved ones, and we say to all who read these lines, Why cannot you? God had but one Son, and yet he "so loved the world" that he gave his "only begotten" that we might be saved. Cannot Christian parents make this sacrifice for the sake of him who gave up Father, home, and all the glorious majesty of heaven, that you might "have eternal life"? Was this "waste"?

"The earth is the Lord's and the fulness thereof." He is as near his people in "the uttermost parts of the earth" as he is here at home. "His tender mercies are over all his works." and "the everlasting arms" are as tender, as strong, and as sure there as here, for "he will keep him in perfect peace whose mind is stayed on him."

We well know that in urging upon parents a more hearty, unreserved, sympathetic consecration of their children to this great work, we are asking much. But we do this in the full assurance that the cause which demanded the infinite sacrifice of "the Lamb slain from the foundation of the world" is not unworthy of the greatest sacrifice that man can make. In so doing we simply plead the promises and press the commands of God—"If ye love me, keep my commandments."

Of this, however, we are sure. When we stand upon the other shore and join with the redeemed from "every people and kindred and nation and tongue" in ascribing "blessing and honor and glory and power unto the Lamb for ever and ever," the thought of the sacrifice we have been called to make will add new melody to our song. Then will the people of God praise him because unto their sons and their daughters was "this *grace* given, to preach *among the Gentiles* the unsearchable riches of Christ."

A HOME MISSION SOCIETY.

MR. EDITOR: No one of the departments of our church's work is of greater importance and excites a deeper interest than our missions, both at home and abroad. The work to be done in both fields is very great indeed, and requires for its prosecution many more faithful and consecrated laborers and a much more abundant supply of money than we now have. I beg that you will allow me space in your magazine to give a brief account of a Home Mission Society, which was organized about two years ago in College Church, at Hampden-Sidney, Virginia, of which the Rev. Dr. Chas. White is pastor. Following the suggestions of our Secretary, Dr. Craig, as to a plan of organization, the society was formed in November, 1887, and every one connected with the church and congregation was invited to become a member. During the first year there were one hundred and thirty (130) persons who were contributing members, some of these for the whole year, many for only a part of the time. Many of the students of Union Seminary and Hampden-Sidney College were among the number. It was particularly stated, when the society was formed, that it was not expected that the monthly contribution of each member would be large, but that this was an effort to see what could be accomplished by many persons giving a small sum regularly. The contribution in the majority of cases was ten cents a month. During the year from November, 1887, to November, 1888, the sum of one hundred and eighty-two dollars and twenty-nine cents ($182.29) was raised. This was all devoted by the society to some one of the causes which our Assembly has designated, either the Evangelistic Fund, Sustentation, the Invalid Fund, or the Church Erection Fund.

Gratified at the success of the first year, the society decided to continue its work. There have been one hundred and thirty-nine members on its roll for the second year, and $183.75 has been raised to this date. Regular collections are taken in the church in addition to the contributions to the society, and the total contribution of the church to the general cause of Domestic Missions for the year ending March 31st, 1889, was more than

three times as large as for any year since 1874. This increase is due in a great measure to the influence of this society. The subject of Home Missions is thus kept constantly before the church, the interest of nearly every one is enlisted, and an opportunity is afforded all, both adults and children, of lending their aid to this good cause.

Would it not be well if a similar society existed in each one of our churches? The results in this instance show that very much good would be done if each congregation would form itself into both a Home Mission and a Foreign Mission Society of the kind described?

May the hearts of God's people be moved to take greater interest in this subject, so that they may give more liberally of their substance to aid in extending the blessings of the gospel to the destitute places in our own country and to the perishing multitudes of other lands. Yours faithfully,

JAMES R. THORNTON, *Sec'y of the Society.*

MISSIONARY SPIRIT AT HAMPDEN-SIDNEY.

IT may interest the readers of this MAGAZINE to know what is being done in this little village for the cause of missions. It is especially appropriate *now* that the outside world should know what is being done here in this direction, for it is our purpose to have a good deal to say about missions in the pages of this MAGAZINE, and probably a knowledge of what we are *doing* will lend weight to what we may *say*.

It is no doubt well known throughout the church that Union Seminary furnishes, year by year, at least three-fourths of the ordained missionaries sent out by the Southern Presbyterian Church, but it may not be so well known that Hampden-Sidney furnishes a comparatively large amount of *money*, as well as men, for this great cause.

Two years ago, the missionary spirit being greatly revived in the Seminary, it was resolved by the students to attempt the support of a missionary in the foreign field. Into this plan the stu-

dents of the College, and the professors of both institutions, entered heartily, and, when a canvass was made, $600 was subscribed. This was given, approximately, as follows: $100 by the College boys; $200 by the professors of the College and Seminary; and $300 by the Seminary students.

That our interest in this work might be as great as possible, it was decided one of the missionaries in the field should be chosen to whom our contribution should go. It was unanimously agreed that we should support the Rev. R. V. Lancaster, (now of Hangchow, China,) who was greatly beloved by all who knew him here. Some feared that by giving so much to Foreign Missions our contributions to Home Missions would fall short. But simultaneously with this interest in Foreign Missions the Home Mission Society of the College Church had its birth, and has continued ever since an active and useful society. Does not the history of the church as a whole, and of individual churches, testify that this is always the inevitable result of an increase of interest in foreign missions?

The amount contributed last year for this fund fell short about one hundred dollars of the subscription of the previous year. But this year we think the full amount, $600, will be reached. At least, the students of the Seminary have subscribed considerably over $300, the College students have subscribed their $100, and we are sure the professors will not fall behind.

This money given by the students is raised by *self-denial*. Since God's people throughout our church feel it a privilege to deny themselves in order to support us here, we in turn are allowed the privilege of practicing self-denial, that we may contribute something towards carrying the gospel to those who have it not. Surely the Lord has blessed us as a community and as individuals in undertaking this work for him. May God hasten the day when our beloved church will give, *in proportion to her privilege and responsibility*, not only of her substance, but also of her sons and daughters, to this great work.

THE MISSIONARY ALLIANCE.

The Tenth Annual Convention of American Inter-Seminary Missionary Alliance convened in Chicago, Thursday, October 17th, in the

First Methodist Episcopal Church. The morning session of the convention was devoted to brief devotional Exercises, followed by a reception of the delegates. At the afternoon session, President H. B. Ridgeway, of Garrett Biblical Institute, delivered the address of welcome to the delegates. At night a vast audience gathered in Central Music Hall to hear the address of Dr. John Hall, whose subject was, "How to Diffuse the Missionary Spirit." The preaching of Christ and him crucified he employed as the great and only way to accomplish this end.

On Friday morning papers were read and discussed on "Denominational Comity in the Home Field," and "The Call for Lay Workers in the Foreign Field." In the afternoon the students were addressed by the Rev. A. T. Pierson, D. D., of Philadelphia, who spoke with his usual eloquence, exhorting them to larger and more consecrated effort in behalf of foreign mission work. At night a large audience was again in attendance at Central Music Hall to hear the address of Rev. Harwood T. Pattison, D. D., of Rochester, N. Y., who, under the genral subject of "Missionary Motives," discussed "Men, Money, Methods and Motives."

The regular session of the convention closed Saturday night, with addresses by Rev. Frank M. Bristol, D. D., of Chicago, and Rev. Samuel Fallows, D. D., of the same city.

The convention was a success in numbers, and in the facts and information elicited during the progress of the meeting, but it was not characterized by the same deep spirit of consecration and earnest enthusiasm that seems to have pervaded its previous sessions and constituted their chief charm.

There were seven hundred and fourteen delegates in attendance, representing thirty-six seminaries.

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IV. LOCAL AND ALUMNI NOTES.

CLASS OF '89.

GEORGE W. BELK is pastor of Amity and Robertson churches, Mecklenburg Presbytery, N. C.—the same churches which he supplied during his vacations of the summers of '87 and '88.

J. M. CLARK has been licensed and ordained pastor of the church at Red Springs, and stated supply of Antioch and Philadelphus churches, in Fayetteville Presbytery, Robeson county, N. C. His post-office is Red Springs, N. C.

J. H. DAVIS is back here at the Seminary, taking a post-graduate course.

WILLIAM S. FRIEND has accepted a call from the Buffalo and Jonesboro churches, Fayetteville Presbytery, N. C. Their former pastor, the Rev. William S. Lacy, D. D., is now pastor of the Second Presbyterian Church of Norfolk, Va.

SAMUEL R. GAMMON will go as a foreign missionary to Brazil, and expects to sail very soon.

JAMES R. GRAHAM, JR., has been ordained as a foreign missionary by Winchester Presbytery, and expects, accompanied by Mrs. Graham, to sail for China about the 5th of November.

R. E. HENDERLITE is supplying the church at Waynesville, N. C., of which the Rev. T. A. Wharton was formerly pastor.

L. W. IRWIN has declined an urgent call from the church at Franklin, West Virginia. His address is still Lexington, Va.

B. D. KENNEDY is at his home, Camp Creek, Tennessee, where he has been with a sick brother ever since he left the Seminary last April. He was called home, on account of the illness of his brother, a few days before the Seminary closed.

A. G. LINK is pastor of the church at Strasburg, Va. We were glad to see him on the Hill a few days since.

F. T. MCFADEN has been ordained pastor of the church in Marion, Va. The former pastor of this church was the Rev. W. M. McPheeters, D. D., now Professor in Columbia Theological Seminary. We hear that Mc. is as great a favorite in Marion as he is at Hampden-Sidney, and we are not at all surprised.

K. A. McLeod is laboring in Montgomery county, N. C. His post-office is Mt. Gilead. We hear that the Dr. is doing good work.

P. F. Price has been ordained as a missionary by Montgomery Presbytery, and expects to sail for China soon. He is at present visiting some of the colleges in the South, presenting to the young men the cause of the foreign missionary work.

R. W. Carter has been ordained and installed pastor of a church in Chattanooga, Tenn.

Charles R. Stribling is working in the mountains of West Virginia. He is pastor of the church at Hartmonsville, situated near the top of the Alleghany Mountains.

F. P. Sydenstricker is laboring in the mountains of West Virginia. He is pastor of the church at Philippi, Barbour county.

John Barnett Swann, on the 29th of September, was ordained to the full work of the gospel ministry by Orange Presbytery. He is doing the work of an evangelist. His post-office is Scotland Neck, N. C.

O. B. Wilson is the pastor-elect of the church at Millboro, Bath county, Va. Former pastor Rev. R. F. Campbell.

W. H. Wilson, on the 20th of September, was ordained to the work of an evangelist, by Concord Presbytery. His post-office is Norwood, N. C. We learn that he has met with a good degree of success in his work.

BEAR CREEK.

That name is neither euphonious nor classical, but it is more. It is immortal. Like the annals of the poor, its story is short and simple.

One mild September afternoon our horses carried us over a mountain, through an unbroken wilderness, to the head of Bear Creek. Its waters divide "Bloody Breathitt" and classic Lee counties, Kentucky. Between wooded mountains it winds its narrow way to the middle fork of the Kentucky river, into which it empties its muddy waters several miles above the junction of the three rivers.

It lies in "the regions beyond;" beyond the railroads and turnpikes; beyond the blue grass and the brick houses; beyond the churches and the Sabbath-schools.

The only road up Bear Creek is a devious path, probably not so good as when Daniel Boone killed bears and buffaloes and Indians there a hundred years ago. The little "patches" of the settlers have pushed the path out of the narrow valley up on the mountain side in

many places. But Bear Creek is in "the world"—the world into which we are sent. It is peopled with "creatures"—the creatures to whom we were sent to "preach the gospel." So we went.

The old log school-house was crowded with people, inside and out, and it was as easy to preach to those outside as inside. Indeed, there was not much difference between the two sides.

They had no church. Few of them had ever seen one. They had no preacher. Few of them ever passed that way. The people did not know very much; but they knew they were sinners, and needed a Saviour; knew they must die, and wanted a better home than the cabins on Bear Creek. So I tried to tell them of both. It was not much trouble. I did not have to read it. The text was the healing of the leper (Mark i.). It taught the hard doctrines of Calvinism, of our sin and ruin, and the glorious gospel of healing and life. They felt the disease, and saw the great Physician, and followed the leper to his feet—sixteen of them.

It was Pentecost on Bear Creek. Old men and women, young men and maidens, and little children, sought His life-giving touch, and I believe received it. I baptized twelve of them; some of them well stricken in years. There was joy on Bear Creek and in heaven that night.

An humble log cabin near by furnished us shelter until next day. It was the home of two women, both of whose husbands had been murdered. Their house had only one room, but their hearts were four stories high.

At ten o'clock the next morning, and four o'clock in the afternoon, I preached to the school-house full of eager souls. Ten more gladly received Christ, and were baptized. These, with twenty-three others, were duly organized into a Presbyterian Church—the first Presbyterian Church ever in Lee county. Two excellent men were made elders and one deacon. They then gave enough of their little store to build a nice church, one man giving all the lumber for the house. One young man offered himself for the ministry of God's free grace. All praised God for his abounding mercy.

Faithful James Little will preach the gospel to them regularly, and their church will be called the "Twin Creek Church," and will be built on that stream as more convenient for all the congregation. It will be the first church built in all that region, and the first Presbyterian Church in Lee county.

This is part of the story of Bear Creek. The rest you will hear in heaven.

EDWARD O. GUERRANT.

UNION SEMINARY opened on Wednesday, September 4th, with forty-six students present. The number now is sixty-six, distributed as follows: Senior Class, fifteen; Middle Class, thirty; Junior Class, twenty-one. The opening exercises were held in Seminary Chapel, and were well attended. The excellent address of Dr. T. E. Peck on that occasion is contained in the Literary Department of this number of THE MAGAZINE.

THE work on Memorial Hall, situated on the college campus, is proceeding as rapidly as circumstances will permit. It will probably be completed some time during this session.

Dr. J. F. LATIMER delivered the address at the opening of Hampden-Sidney College, September 5th. His address was listened to by a large audience, and was pointed, pithy, and full of valuable suggestions, an earnest appeal to the students to "do their very best" in all things and at all times.

THE Society of Inquiry held several business meetings during the past few weeks, and, among other transactions, elected delegates to the Inter-Seminary Missionary Alliance, held in Chicago, October 17th. Messrs. W. M. Thompson, R. E. Moore, and J. T. Wade were elected in addition to Mr. R. L. Telford, who was chosen last session, and who is chairman of the delegation. At the regular meeting of the Society, a resolution was passed requesting Mr. Alexander Henry, of McCormick Seminary, to act in conjunction with our other delegates. The officers elected to the Society of Inquiry are as follows: President, E. L. Siler; Vice-president, C. D. Gilkeson; Secretary, J. K. Smith; Treasurer, W. M. Thompson.

AT the first meeting of the Rhetorical, Mr. M. B. Porter was elected president; Mr. E. W. Ford, vice-president; Mr. W. M. Thompson, secretary; Mr. R. L. Telford, censor.

WE call attention to an interesting contribution from Dr. E. O. Guerrant, under the head of "Alumni Notes," entitled "Bear Creek." The Alumni Department is open for communications from all our alumni, and we trust that many will feel enough interest in THE MAGAZINE to contribute frequently to this department.

AT a recent mass-meeting of the students, held in the chapel, Mr. H. T. Graham, at his own request, was transferred from the Local and Alumni Department of the editorial staff of THE MAGAZINE, to the Missionary department, to fill the vacancy caused by the failure of Mr. Alexander Henry to return this session. Mr. D. M. Sweets, of Elizabethtown, Ky., was elected to the Local and Alumni Department. At

a meeting held a few days later, Mr. Geo. E. Henderlite offered his resignation as editor, giving as his reason the press of duties in connection with the position which he occupies as book-buyer. His resignation was accepted, and Mr. W. M. Eldridge was elected to fill the vacancy.

On Tuesday evening, October 3rd, at 5 o'clock, a company of interested friends assembled at the residence of Dr. Peck, to witness the marriage of his daughter, Sophie, to Mr. James R. Graham, Jr., of Winchester, Va. The natural interest felt by the many friends of the bride and groom was heightened by the fact that they are soon to sail for China, as missionaries from our Southern Church; that while they pledged their love to each other, their mutual service was pledged to their Master in the fulfilment of his last command. The ceremony was performed by the brother-in-law of the bride, Rev. Alexander Sprunt, of North Carolina, and was impressive and touching. The couple left that night for Staunton and Winchester, but are to return to Hampden-Sidney for a few days before their final departure. They are to sail from San Francisco November 5th.

We desire to call the attention of subscribers to our brief list of advertisements, for a double reason: 1, *It will serve as a safe guide, so far as it goes, for we admit no advertisement unless the firm is known to be reliable;* 2, *We wish our business patrons to realize full compensation for their expenditure.*

PERSONALS.

The Rev. Richard B. Willis, of Searcy, Arkansas, spent several weeks on the "Hill" during August and September, the guest of his mother-in-law, Mrs. S. M. Bocock. Mrs. Willis is still on the Hill, but expects to return to her home soon.

The Rev. J. W. Rosebro, D. D., Class '70, now pastor of Tabb Street Church, Petersburg, Va., was on the Hill for a few days during September, the guest of his father-in-law, Dr. Smith.

Mrs. Fries, of Salem, N. C., is on a visit to her daughter, Mrs. W. W. Moore.

Miss Helen Kirkland, missionary to Hangchow, China, is expected here soon. She will be the guest of Mrs. Bocock. She has been in China for nearly fifteen years, and has done a great work among the women of Hangchow.

Miss Emma Moseley, of Bedford county, Va., is visiting Miss Martha McIlwaine.

Miss Alice Sturdevant and Miss Alice Reed, of Covington, Ky., are visiting at the house of Prof. Thornton.

Miss Lilian Baskerville will spend the winter at Dr. Eggleston's.

R. Kincaid Irving, Esq., with his daughter, Miss Millie, of Buckingham C. H., Va., are visiting at Prof. Brock's.

Mr. Reed McIlwaine and family are visiting his father, Dr. Richard McIlwaine, President of the College. Mr. McIlwaine is a rising young lawyer of Knoxville, Tenn.

Misses Lyle and Lula Blair, Miss Claiborne, and Miss Cannon, of Richmond, Va., have been visiting Miss Ellen Blair.

Rev. Alexander Sprunt, of North Carolina, made a flying visit to the "Hill" not long since. He returned with his wife last week, who has been here for some time visiting her father, Dr. Peck.

We miss Prof. Willis H. Bocock, who is now professor in the University of Georgia, located at Athens. But we—*i. e.*, the young men—miss Mrs. Bocock, *née* Miss Bessie Friend, more than we do the Professor.

Rev. W. C. Hagan, of Arkansas, made a visit to the "Hill" the first of the session. He was the guest of his uncle, Dr. B. M. Smith.

Professor and Mrs. Addison Hoge, of Oxford, Miss., spent some time on the "Hill" about the first of September. They have now returned to their home, where the Professor occupies the chair of Greek and Latin in the University of Mississippi.

Mrs. John A. Preston, of Florence, Ala., is visiting her father, Dr. B. M. Smith.

Mr. A. H. McArn, of Laurinburgh, N. C., who was a member of the Junior Class of this institution last year, is pursuing the Middle Course at Princeton Theological Seminary.

Miss Ruth Smith is teaching Elocution in the State Normal School at Farmville this session.

J. B. Hennemann, Ph. D., recently of Berlin, is filling the chair of English in Hampden-Sidney College this year. He is a valuable acquisition to the Faculty of this institution.

Rev. R. B. Grinnan and wife, missionaries to Japan, were with us September 16th and 17th. Mr. Grinnan delivered a very interesting talk before the Society of Inquiry on the night of the 17th on the manners, customs, and needs of the inhabitants of Japan.

Mr. M. V. P. Yeaman and wife have taken rooms at Mrs. Long's in

Mrs. Bocock's house. Mrs. Yeaman is very heartily welcomed to the "Hill."

Dr. McIlwaine, President of Hampden-Sidney College, is at present absent from the "Hill" in the interest of the Endowment Fund of the College. As most of his time this year will be devoted to this work, the services of Drs. Latimer and Moore have been secured for his classes in the College.

Mrs. Long and her daughter, Miss Helen, of Shelbyville, Ky., have recently moved to Hampden-Sidney, and are occupying Mrs. Bocock's house. Mrs. Bocock is boarding with them. These ladies are a valuable addition to the society of Hampden-Sidney.

Mr. A. J Crane, of Batesville, Ark., member of the Middle Class, was married at Knoxville, Tenn., to Miss Anna Howell, of Knox county, on September 12th. Mr. Crane has returned to the "Hill."

LETTERS FROM COLLEGES AND SEMINARIES.

DAVIDSON COLLEGE.

Davidson College has ninety-four students on the roll The number will probably reach one hundred or more before Christmas. No college in the country, perhaps, can show a larger proportion of professing Christians among its students. There are only seven or eight out of the whole number enrolled that are not church-members. There are thirty-four candidates for the ministry, and nine of these have expressed the purpose and desire to go as foreign missionaries, "if the way be clear."

The Young Men's Christian Association is in a flourishing condition, almost all the students having enrolled themselves as active members. Three Sunday-schools in the vicinity of the college are carried on under the auspices of the association. An effort is on foot to raise $3,000 for the erection of a Young Men's Christian Association Hall, with a gymnasium attached.

A "Bible Training Class" has been organized, and is conducted by a member of the association who attended Mr. Moody's Summer School at Northfield. The end aimed at in this class is to gain a ready use of the Word of God in dealing with individual cases of unbelief.

There is no more hopeful sign of the times than the general movement towards the study of the English Bible in our higher institutions of learning. Davidson College enjoys the distinguishing advantage of

having at the head of this department a man who may justly claim to be a pioneer in the direction of introducing this study into the college curriculum. For nearly twenty years Dr. Shearer has been teaching the English Bible with great success, and he brings with him to his new post of duty the ripe experience of these years. His position has always been, that "no man is a scholar who is not as familiar with his Bible as with his algebra or his Horace." His "Bible Course" is of great value to any student, no matter what line of life he expects to enter; but to the candidate for the ministry it is beyond price.

R. F. CAMPBELL.

DAVIDSON COLLEGE, N. C., *Oct.* 8, 1889.

CENTRAL UNIVERSITY.

At the request of one of the editors of THE MAGAZINE I write a brief communication from Central University.

The session opened with a considerably increased attendance, and judging from the work already done, it is evident that the proportion of real students is very large. So that the outlook for vigorous and successful work during the year is very favorable. The majority of the students are professed Christians, and so far as I am able to judge consistent Christians. The meetings of the Y. M. C. A. are well attended and the members seem thoroughly interested in their work, and fully alive to its importance. A number of the best men, both intellectually and morally, are looking forward to the ministry.

Quite recently a handsome building for the use of the preparatory has been completed, and is now occupied by that department. In connection with that building there is a large room used as a gymnasium, which is supplied with all the apparatus necessary for thorough physical culture. The Memorial Hall was refitted during the vacation, and now furnishes a comfortable and attractive home to a large number of the students. The recent effort to increase the endowment resulted in securing one hundred thousand dollars, some of which was given on condition that fifty thousand more be raised. The chancellor and his assistant, the Rev. I. S. McElroy, are now busy in the endeavor to secure that additional amount, with every prospect of early success. In every respect the University is growing and its future seems bright.

CHARLES G. CROOKS.

RICHMOND, KY.

WASHINGTON AND LEE UNIVERSITY

Has entered upon the current scholastic year with an enrollment of one hundred and ninety-five pupils; others are yet expected, who will probably raise the number beyond two hundred. This is an increase of more than thirty over last year's attendance.

The Y. M. C. A. is vigorous and active, and has a large membership. The Association gave a public reception to the new students at the opening of the session. An address of welcome and a bountiful collation were features of the entertainment.

The Virginia State Convention of the Y. M. C. A. convenes in the Y. M. C. A. Hall of the University early in November.

Two new professors begin their labors this session. Hon. John Randolph Tucker in the Department of Law, and Rev. Henry Alex. White, Ph. D., in the new Department of History.

It may be of interest to Christian students to know that in the Department of History there has been established a course in Bible History—the English Bible being used as a text-book of history. The class is engaged in the study of the narrative of Genesis, attention being paid to the archæology and contemporary secular history connected with the story written by Moses. The study of the Pentateuch will be followed by a glance at the story of the Jewish monarchy.

A large private class, under the direction of the professor in this department, has been organized for the purpose of studying the Life of Christ as given in the gospels.

COLUMBIA THEOLOGICAL SEMINARY.

This institution is in first-rate working order, with thirteen students in the Senior Class, four in the Middle, and five in the Junior, making a total of twenty-two, representing eleven different States. We send two delegates to the Inter-Seminary Missionary Alliance to be held at Chicago the 17th inst.

The Seminary is well equipped with good buildings, nicely arranged.

J. E. Mebane.

AUSTIN THEOLOGICAL SCHOOL.

The external progress of the school has been great during the past year, for an infant enterprise. A brick building of modest dimensions, serving as library-room, lecture-room, etc., *complete* and *paid*

for, gives it its own home. The size and value of the library is constantly and rapidly growing. The endowment is increasing slowly, but its friends are confident. The very need for the school gives confidence in its future. It no longer asks for a $10,000 endowment. The situation says $100,000 at the lowest.

The literary life of the school is growing. Its proximity to the University, and the growth of that institution, makes this inevitable. Its students, with but four exceptions, are members of the University. They partake in and put forth part of the literary life of the University; have their literary aspirations ennobled there, and their notions of virile mental activity.

Their contact with the class of young men with whom they associate there daily deepens their sense of responsibility as Christians. Some of them are good workers in the Y. M. C. A. of the University; others are supplying destitute fields in wide Texas once or twice a month.

T. C. JOHNSON.

McCORMICK SEMINARY.

A letter was received from Mr. Alexander Henry, who is now at McCormick Seminary, a short time ago, addressed to the students of Union Theological Seminary. The editors of this department take the liberty of publishing extracts from it. Bro. Henry labored in Washington Territory last summer, and says:

"I have had but a glimpse of the great western field which the church of God must occupy, and, brethren, it behooves us to be up and doing, that the great tide of infidelity, scepticism, and godlessness may be checked; and I hope that large space will be given in the pages of our MAGAZINE to the discussion and presentation of modes and methods of procedure in the great work of the church, that of carrying out the great commission to preach the gospel to every creature, the work of missions, home and foreign, ever keeping in view that there is no antagonism between the two. . . . Shall we not, in the pages of our MAGAZINE, echo and re-echo the cry, 'the world for Christ,' and send it forth freighted with 'thoughts that breathe and words that burn'?"

In speaking of matters of interest at McCormick, he says: "This promises to be the most prosperous year in the history of McCormick Seminary. One hundred and forty-six students are enrolled. A spirit of deep devotion and great missionary zeal is manifest."

ODD MOMENTS.

How Presbyterians Build Papal Schools.—The Romish University at Washington, D. C., will be dedicated and opened on the 15th of November. This institution was made possible by the gift of $300,000 by Miss Caldwell, of Louisville, Ky. She is said to be a niece of the Rev. Dr. Robert J. Breckinridge, *nomen clarum et venerabile,* but was sent by her parents to a Romish school, with the result that was to be expected.

A Practical Commentator.—John Wesley was a keenly practical commentator. One of his preachers, a good man and a true preacher, was in a sore strait, and Wesley sent him a five pound note in the following letter:

"*Dear Sammy:* Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed Yours affectionately,

John Wesley."

To which "Sammy" replied:

"*Rev. and Dear Sir:* I have often been struck with the beauty of the passage of Scripture quoted in your letter, but I must confess that I never saw such *useful expository notes* upon it before. I am, reverend and dear sir, your obedient and grateful servant, S. Bradburn."

Transpositions.—Dr. McCosh, of Princeton, and Dr. Schaff, of New York, both strongly favor revision of the Westminster Confession, while Dr. Briggs, of New York, strongly opposes it. Things seem to be getting pretty badly mixed in the Northern Church.

A Centre Shot.—The best of men allow themselves to give way to their feelings in the heat of controversy, and especially religious controversy. Newman Hall, the author of the celebrated tract "Come to Jesus," being once restive under severe criticism, wrote a bitter reply. He read it to his friend, Dr. Binney, of London, who asked him if he had fixed upon a title. "No, I have not," replied Dr. Hall; "perhaps you can assist me in that matter." Then Dr. Binney said, slowly and deliberately, "While you were reading some of those hard hits it occurred to me that this would be a good title, 'Go to the Devil,' by the author of 'Come to Jesus.'"

Fresh Material.—The Rev. Dr. T. DeWitt Talmage, the pyrotechnical Presbyterian preacher of Brooklyn, recently announced to his congregation that he would sail for the Holy Land on the 30th of October. His object is two-fold. In the first place, as he is writing the Life of

Christ, he believes that he can be more accurate and graphic when he has seen with his own eyes the places associated with our Lord's life. In the second place, he hopes the trip will be educational in a general way to himself and his congregation. He will be gone about two months, during which time his pulpit will be supplied by various ministers, among them the Rev. Dr. Moses D. Hoge, of Richmond.

The time Dr. Talmage allows himself is too short for the purposes he has in view, but there can be no question about the homiletical value of such a trip. Dr. W. G. T. Shedd strongly recommends students who look forward to the practical work of the ministry to go to Palestine rather than to Germany. And Dr. Philip Schaff, in his volume entitled "Through Bible Lands," says: "I would advise every theological student who can afford it to complete his biblical education by a visit to the Holy Land. It will be of more practical use to him in his pulpit labors than the lectures of the professors in Oxford or Cambridge, in Berlin or Leipzig, valuable as these may be."

[While the foregoing paragraph was passing through the press, Dr. Talmage's Tabernacle was burned to the ground. This is his second experience of a church fire. The former edifice was consumed seventeen years ago. Both fires occurred on Sunday morning. This one destroyed the finest church organ in the country, worth nearly $30,000. The total loss is about $170,000, of which $130,000 is covered by insurance. Dr. Talmage announces the indefinite postponement of his trip to Palestine, and makes an appeal to "all our friends throughout Christendom, to all denominations, to all creeds, and those of no creeds at all," and to "all readers of my sermons, the world over," for help. "We want $100,000."]

How They are Marked.—The celebrated Wm. Jay, of Bath, used to say that Christ's sheep were marked in the *ear* and *foot:* "They *hear* my voice, and *follow* me."

The Immortal Dreamer.—Bunyan's "Pilgrim's Progress" has recently been published in the Chinese dialect of Amoy, which makes the eighty-third language or dialect in which this wonderful production of genius has appeared. This cannot be said perhaps of any other book ever published except the Bible.

V. CRITICISMS AND REVIEWS.

Schaff's Bible Dictionary.

A Dictionary of the Bible. Including Biography, Natural History, Geography, Topography, Archæology, and Literature. With twelve colored maps and over four hundred illustrations. *Edited by Philip Schaff, D. D., LL. D., Professor in the Union Theological Seminary, New York.* Fourth edition. Revised and enlarged. 8 x 6 inches. Pp. 960. Philadelphia: American Sunday-School Union, 1122 Chestnut street. $2.

This is the latest and best of all the Bible dictionaries. One of the chief difficulties in preparing a work of this class is to strike the golden mean between the discouraging fulness of such a library as the Encyclopedia Britannica and the unsatisfying meagreness of a mere manual. Dr. Schaff and his collaborators have sailed between Scylla and Charybdis with signal success, giving us on all biblical subjects statements that are succinct without being scanty, and comprehensive without being exhaustive. This is a particularly difficult feat for writers who have a very full knowledge of the subjects treated. By most of them the temptation to undue expansion is irresistible. Hence it is perhaps that publishers of popular hand-books like this have often preferred to employ less learned men to write them; but the result of such attempts to keep the articles within bounds has sometimes been a sacrifice of their value, since in some cases the writers chosen are men of insufficient furniture and inadequate authority. It is not so here. All the articles in this Dictionary are written by gentlemen of ample attainments and acknowledged weight. In short, they are popular articles by technical scholars. This is no doubt the explanation of the fact that the book is regarded as indispensable by so many different classes of Bible students. Of all the productions of the indefatigable bibliographer under whose name it is published this is unquestionably the most widely circulated and the most generally useful. Some books are written for critical scholars, some for Sunday-school teachers, others still for general readers. This, however, is not a book for one class, but for all classes, ministers, teachers, and private students, and it is one of the few works of which we are willing to say that it should be in the hands of every intelligent reader of Scripture. It combines more successfully than any other known to us the substantial qualities demanded by scholars, and the attractive presentation demanded by popular readers. Therefore we repeat that, voluminous and valuable as Dr. Schaff's other contributions to Christian literature have been, we have no doubt the Dictionary has reached more people and accomplished more good than any of them.

Notwithstanding the remark with which we began, this is not a brand new book in every sense. A well-worn copy of the first edition, which always lies on our study table, has been our *vade mecum* for eight years, and it is a rare thing indeed for a whole day to pass without our consulting its rich and compact pages. Therefore we are not speaking of an untried book, but of one which we have read

from cover to cover, and into which we are delving daily. Indeed, it was not altogether a new book even in 1880, when the first edition appeared under the name of Dr. Schaff, for it was based upon a dictionary which was first published in 1831 under the editorship of Dr. Archibald Alexander, of Princeton, and which had been twice revised since that time, viz., in 1837 and in 1855. These facts, however, only confirm the reader's confidence that the present work is one of solid merit. And the fact that four editions have appeared in less than seven years, shows a determination on the part of the publishers to keep the book abreast of the latest biblical scholarship, a thing by no means easy to do in this day of rapid and wonderful discoveries in the East.

Books of this kind must be the compositor's *bete noir*, since they have such a multitude of proper names, many of them unfamiliar even to regular readers of the Bible, and yet we have observed only two misprints. One of these is "Gerar" instead of "Gezer," in the article on *Pharaoh*, 7, and the other is merely a misplaced accent, "Galí-lee" instead of "Gál-ilee," in the article on *Cana*. By the way, not the least valuable feature of the work is its indication of the correct pronunciation of Scriptural words and names. The notation, however, is defective. There are no diacritical marks to show when vowels are long and when short, nor is there any sign of distinction between hard and soft "C." It renders another important service to readers of the English Bible in giving the etymological meaning of the Hebrew words corresponding to those of our version, and thereby giving the unlearned reader some insight into the extraordinary vividness of the original with its picturesque terms and graphic names. For example, we are told that the Hebrew word for eagle is *nesher*, *i. e.*, "a tearer with the beak." Why should we not be told also that the Hebrew word for hornet means "striker"? Of a different sort altogether is the defect on page 446, where it is said that the Tyropœon valley in Jerusalem, according to one view, continued northward toward the present Jaffa gate, but, according to another view, turned toward the present Damascus gate. This illustrates how a mere slip of the pen can escape a proof-reader and be carried over through four editions. Of course the prong of the Tyropœon which continues northward leads up to the *Damascus* gate, while the one that turns is the one that runs towards the *Jaffa* gate.

As already intimated, the articles are characterized by that same fresh, clear, and vigorous style which has made the illustrious editor one of the most readable of the religious writers of the day. Of course they were not all written by him. Indeed, he tells us in the preface to the first edition (which is reprinted in the fourth), that most of the historical, biographical, and archæological articles were prepared by the Rev. S. M. Jackson and Mr. Clemens Peterson. But, to say nothing of their copious quotations from Dr. Schaff's other works, they wrote these articles in his library and under his direction, and must have caught much of his spirit and style. At any rate, we find here the same breezy English which makes it such a pleasure to read whatever he himself writes. In point of accuracy also, the style is so uniformly good that it is a surprise to find even so slight a tautology as that in the article on *Sabbath*, where it is said that the "institution of a day of rest is founded in man's nature, and was instituted in Paradise." But the rhetorical blemish is too minute to mar our satisfaction with the position there taken as to the origin of the Sabbath. The geographical and topographical articles were written by the Rev. Edwin W. Rice, D. D., the well-known author of the popular

commentaries on the synoptical gospels. Several other equally competent scholars coöperated in the production of the work as we now have it, so that in every department it represents the best results of Eastern exploration and Oriental scholarship.

The book is rather a biblical encyclopedia than a Bible dictionary in the narrow sense, inasmuch as it introduces articles under several words which are not found in the Bible. Some of these are among the most important articles in the whole book, so indispensable indeed that the wonder is that any Bible dictionary should ever have been published without them; *e. g.*, Agriculture, Architecture, Alexander the Great, Bible, Canon, Apocrypha, Tobit, Talmud, Hebrew Poetry, Quotations (*i. e.*, of the Old Testament in the New), Lord's Prayer, Lord's Supper, Sunday, Shechinah, Essenes, Slavery. In regard to this last subject, it is to be regretted that the whole article is not written with the same justice and moderation which characterize the eloquent passage quoted here from Dr. Schaff's book on "Slavery and the Bible" (1861). The article on *Bible* occupies fifteen pages, and is one of the best in the book. Only one is longer, if our memory serves us, viz., that on *Jerusalem*, which occupies twenty-four pages. *Egypt* and *Palestine* each have fourteen. The space is not always apportioned according to the relative importance of topics; for instance, three times as much space is devoted to *Sadducees* as to *Pharisees*, and even a third more to *Essenes* than to *Pharisees*, though *Essenes* are not so much as mentioned in Scripture, and are far less important than the supercilious and self-righteous sect which most strenuously antagonized our Lord.

The article on *Inspiration* is brief, but sensible and sound, and abstains as carefully as the Westminster standards themselves from adopting any particular theory on the subject. The treatment of such topics as *Pentateuch*, *Ecclesiastes*, *Isaiah* and *Daniel* shows that the critical attitude of the writers is thoroughly conservative. They believe that Moses committed murder in slaying the Egyptian, that Jepthah actually offered up his daughter as a burnt-sacrifice, that the act of Jael was treacherous, cowardly and inhuman, that the flood was not universal, but partial, and that the "days" of creation were periods of indefinite length. The remarks under *Create*, *Genesis*, *Firmament*, and *Earth*, in regard to the popular language of the Scriptures, are interesting and instructive. Under *Coney* we are told that "the references to this animal in the law (Lev. xi. 5; Deut. xiv. 7) are to be understood in a popular sense. Though not strictly a ruminant animal, the coney, like the hare and rabbit, has a habit of moving its jaws *as if* chewing, while it does not *completely* divide the hoof, as does the ox or deer."

One difficulty about writing a review of so good a book as this is that any just notice of it will almost inevitably appear to run off into undiscriminating eulogy. But we have some strictures to make upon this work, and as justice required that we should not stint our praise of its merits, so justice requires that we should not withhold our animadversions upon its faults. We do not now refer so much to such minor defects as the failure to bring out the religious significance of the plagues of Egypt, the inaccurate definition of Shemitic languages, the indecisive rejection of the exploded theory that the cities of the plain were at the southern end of the Dead Sea, and the failure to even suggest the true reading that should be substituted for the meaningless "Tahtim-Hodshi" of 2 Sam. xxiv. 6. These are, after all, venial offenses. But we refer to the hopeless tangle in which the writers have involved themselves on the subject of Chronology. There is a point blank contradiction between the article on *Chronology* and the article on *Hebrews* as to the

length of the sojourn in Egypt, the latter making it four hundred and thirty years, the former two hundred and fifteen. We shall not soon recover from the shock we received when we read in so scholarly a book as this the absurd statement that there is no difficulty in the way of accepting the short period, which cannot be solved. As it is much easier to make large affirmations of this sort than to solve the difficulties, it is not surprising that these comfortable dealers in generalities decline to furnish the desired solution. It is cause for profound regret, however, that they cannot be induced to "solve" at least a few of these difficulties, for the vast majority of scholars for ages, including all the Hebrew transcribers, the Seventy, and the Victorian Revisers, have with one consent regarded certain of these difficulties as absolutely insoluble; for instance, the fact that the long period is three times distinctly stated in the Old Testament (twice in exact numbers, Ex. xii. 40, 41, and once in round numbers, Gen. xv. 13) and once in the New Testament (round numbers, Acts vii. 6). How much better it would have been to accept the formal, positive, and repeated statements of God's word on this point! And in regard to the whole question of chronology, how much better it would have been to stand by the incontrovertible statement that there is no sound basis for scriptural chronology before the time of David and Solomon, that the Jewish genealogies are incomplete, and that "it is therefore impossible to assign any real dates to the creation and the patriarchal history."

The decisive test of the freshness and accuracy of such a work will of course be furnished by its articles on Geography and Archæology. Turning to some of these, we find that while on a few subjects the latest information is not given, the book is on the whole by far the freshest and most trustworthy of its class. The articles on *Hamath* and *Hittites* are meagre and misleading. Those on *Gezer* and *Kadesh-Barnea*, two other crucial subjects in this department, are recent and good. But if it is right to place Kadesh-Barnea at Ain Gadis, it must be wrong to place Mt. Hor *east* of the Arabah, as the Dictionary, following tradition and Dean Stanley, does. The latest suggestions in explanation of the perplexing reference to Mt. Gilead in Judg. vii. 3 are given. The article on *Pithom*, though rewritten since the unearthing of that city in 1883, is no longer than it was in the first edition (1880), and therefore much too short to give any adequate idea of the importance of Naville's great discovery. Of course also the statements of the older editions about the extent of the northern extremity of the Red Sea and the place of Israel's crossing have been antiquated by this identification of Pithom, and should have been revised. But perhaps the worst geographical blunder of all is the statement that Lake Merom is two hundred and seventy feet below the level of the Mediterranean. It is seven feet *above* the sea level. There is no reference to Schick's discovery of the Pool of Bethesda, but that could scarcely be expected, as the discovery was made only last year. The same excuse, however, cannot be given for the failure to mention such discoveries as those of Carchemish on the Euphrates and Tahpanhes in Egypt. Again, although there is pointed mention of the inscribed tablets which stood on the balustrade round the temple courts, warning foreigners against intruding farther than the court of the Gentiles on pain of death, there is no reference whatever to Ganneau's discovery of one of these tablets, though it is of course a far more interesting and important monument than the Gaza statute, which is described in detail. To offset this omission, there is a succinct account and a *fac simile* cut of the Siloam inscription.

A list of the choicest books on Biblical Learning used in the preparation of the Dictionary is prefixed to the volume. There is also an appendix with a variety of valuable contents, such as chronological tables and an index of the hundreds of illustrations, the work closing with twelve colored maps. The whole book has nearly a thousand pages, but is a marvellous instance of *multum in parvo.*

Hampden-Sidney, Va. W. W. MOORE.

DODS'S INTRODUCTION TO THE NEW TESTAMENT.

AN INTRODUCTION TO THE NEW TESTAMENT. *By Marcus Dods, D. D., Author of "The Book of Genesis," "The Parables of Our Lord," "Israel's Iron Age," etc.* Second Edition. New York: Thomas Whitaker, 2 and 3 Bible House. 1889. A duodecimo of 247 pages. 75 cents.

Small as this book is it is yet one of the most important works in its department in English that has appeared in a number of years. It is a marvel of compactness, scholarship, freshness, and of terse and pointed diction. Think of this little volume containing the pith of the ancient evidence and the last German word about every book in the New Testament! This statement is not true without exception, but it is true substantially. But the book is just as remarkable for what it leaves out as for what it puts in. It certainly occupies a valuable place that is taken up by no other volume in the language.

The author's name is one that arouses opposition rather than wins confidence. Some of us have not forgotten how he was taken to task years ago by his Presbytery in Scotland, because of questionable views regarding the Sabbath; how more recently he became a marked man for advanced ideas in the newer criticism—especially in its application to the Old Testament; and the theological bomb-shell that he threw summer before last into the otherwise peaceful bosom of the London Presbyterian Council. It is peculiarly gratifying, therefore, to have such impartial as well as competent authority for views as to the canonicity of the twenty-seven accepted books of the New Testament, which are in the main so conservative and, for the most part, so satisfactory.

The reverend Doctor Marcus Dods was already, in 1873, the youngest doctor of divinity in the Free Kirk (where the "semilunar fardels" are not bestowed except for merit), and the honored editor of Augustine. He was then clearly one of the most rising men amongst the Scottish ministers. The writer of this notice was so fortunate that year as to have the opportunity of listening to Dr. Dods's exposition, on a Sunday morning, of the twenty-fourth chapter of Matthew. It was a masterly specimen of logical and exegetical ability.

Our author has written two works on Genesis, one of which is said to be fascinating, and both of which have provoked the animadversion of those (sounder, if not braver, than he) who in the midst of many defections continue to stand in the old paths.

This notable treatise has neither preface nor introduction. The author first considers the gospels in general, then each of the gospels in particular; after that the Pauline Epistles in general, then each one severally. He deals in the same fashion with the Pastoral Epistles, and winds up with a chapter on the Apocalypse. Had Dr. Dods been unimpeachably orthodox we should have been better pleased with a clear-cut statement of his doctrine of inspiration. As the case stands, his

silence on that point is in some respects preferable. We are not unmindful of the fact that the discussion about the canon (with which this book is chiefly concerned) does not directly touch the question about inspiration. The determination of the canon simply involves the ascertainment of certain facts in relation to the attitude of the primitive church towards the books now accepted as canonical. At the same time, the question of the canon and the question of inspiration are too closely connected to be permanently severed.

Another criticism that may be ventured on this book is that the views of the author himself are kept too much in the back-ground, and are too much subordinated to those of others. A perusal of the treatise will nevertheless lead to the conclusion that the author strongly inclines to, if he does not absolutely decide for, the canonicity of all the books now contained in the New Testament.

After a judicious exhibition of the authenticity of the gospels, our author proceeds to treat of the Synoptic Problem, as it has been called, the original Oral Gospel, and the triple tradition handed down by the three earlier evangelists. So far as knowledge and skill were required, an admirable presentation is made here (and in the detailed inspection of each separate evangelist,) of this whole subject and the matters most intimately related to it. Dr. Dods follows Weiss in rejecting the proposed solution of the problem offered by the three-fold sameness of the otherwise differing evangelists, which refers it to a common and uniform oral tradition. He does not, however, apparently, follow Weiss so far as to reject with him the more formidable hypothesis of a common documentary original. The documentary theory, when well safe-guarded, is in itself consistent with the strictest doctrine of inspiration. When sparingly resorted to, it is sometimes too strongly suggested by the phenomena, themselves demanding explanation, to be wholly disregarded or set aside as manifestly untenable.

The trouble is, however, that this vaunted theory is seldom safe-guarded at all, and is pressed forward with the utmost recklessness in the wholesale to account for phenomena which can be fully and satisfactorily accounted for without having recourse to any such precarious ingenuity.

The facts and opinions touching an original Aramaic Matthew are set down with excellent precision. Of the Greek Matthew this scholar says: "That our gospel is not a translation, but an original, may be accepted as one of the ascertained conclusions of criticism," (p. 18). He also quotes from Holtzmann and Keim to support the assertion. Of Mark, our author testifies that the tendency of modern criticism is to place it very early. Dr. Dods himself (without pronouncing on Weiss's contention that the second gospel is one of the three main sources of the third,) is disposed to favor say 67 or 68 A. D. as the date. The textual question concerning the closing verses is stated and handled with entire fairness. He is also inclined to go against the later dates assigned to the gospel of Luke, and affirms and proves its genuineness. The treatment given to the fourth gospel could not well be improved; and our author points out how thoroughly its character has been reëstablished by the later critics. The Acts and the Pauline Epistles are subjected to the same species of careful and reassuring examination. On page 82 there is a new and commendable arrangement or grouping of the apostle's letters. The "Epistle from Laodicea" is apparently identified (as by Paley and Bishop Lightfoot) with the canonical letter to the Ephesians. The strange heresy at Colosse is suspected to have been the incipient Gnosticism of the first century. Second

Thessalonians is cautiously defended against a chorus of modern opponents. He argues for a second imprisonment of Paul, The discussion of the Epistle to the Hebrews is one of Dr. Dods's masterpieces. He decides for its canonicity, but leaves its authorship doubtful. Second Peter and Jude are both admirably defended, yet our author allows the priority and quotation of the Book of Enoch. He sustains James, and the minor epistles of John, and the Apocalypse, but suspects an Aramaic original of James, and is very shy here, as in nearly all cases, of stating his own outright decision. The treatment of the Apocalypse is an interesting one, but not so fully up to the times as that of the other books. A broad shaft of sunlight has been cast on this wonderful peroration to the Scriptures by such men as Hoffman, Hengstenberg, Ebrard, Auberlen, Fairbairn, and our own lamented Ramsey.

It would have carried out the author's idea more fully if he had given the books in their chronological order instead of the order in which they are made to appear in our English Bibles.

There are curious questions raised in these fair, small pages that might be debated indefinitely, but all that needs to be said about them here is that the silence of this notice must not be understood to mean unqualified or universal endorsement, whilst it is cheerfully admitted that in the majority of cases the apt and learned author is not wide of the mark.

Hampden-Sidney, Va. H. C. Alexander.

Fisher's History of the Christian Church.

History of the Christian Church. *By George Park Fisher. D. D., LL. D., Titus Street Professor of Ecclesiastical History in Yale University.* With maps. Octavo, pp. xiii., 729. New York: Charles Scribner's Sons. 1888. $3.50.

The author of this volume needs no introduction to the readers of this Magazine. His History of the Reformation has been known for years as perhaps the best popular account of that great revolution within reach of the English reader, with the possible exception of the abridged translation of *Ludwig Häusser's Period of the Reformation*, by Mrs. Sturge. It shares with Häusser's book the merit, which is not small, of giving us something like an adequate picture of this most far-reaching of all movements since the introduction of Christianity itself, not only in its religious, but also in its social and political relations. His several volumes devoted to certain phases of Apologetics—*The Supernatural Origin of Christianity; The Beginnings of Christianity; Grounds of Theistic and Christian Belief*—possess a peculiar value in that, while they deal with abstruse topics, and topics which require for their mastery extensive reading and profound learning, they are thoroughly intelligible to all intelligent readers. These productions of Prof. Fisher are notable illustrations of the proper function of learning, as furnishing the possessor of it for the enlightenment and instruction of those who are unlearned, without dazzling or confusing them with a display of the learning itself as such.

The manner in which the Yale Professor acquitted himself in the discussions just alluded to evinced a special fitness for the task he undertook in the preparation of his *Outlines of Universal History*, and of the volume which lies before us. For such work as this there must be no mere vague and general knowledge, but such a mastery of the details of the subject as shall enable one to judge with con-

fidence between the important and the unimportant, the essential and the accidental. Only as the result of such knowledge as this can there be grasp of the subject as a whole, and recognition of the relation of cause and effect everywhere which is necessary to direct in the composition of every paragraph, if light instead of darkness is to be the result of the performance. In both these manuals, Dr. Fisher has succeeded in illuminating the subject in hand, and has thus met the expectations which his previous publications were suited to create.

If any one understand us to mean, in what has just been said, that an adequate knowledge of the history of the Christian church is to be had from the perusal of the volume under review, taken by itself and alone, we hasten to correct the misapprehension. In our opinion, a *Manual* of history has no place in the class-room, except as the basis of lectures, more or less formal, from the instructor, or as a convenient guide in a rapid review of ground traversed in the use of fuller and more circumstantial histories. Again, such a book as this can be of real value for private study to one who is already acquainted, or in making himself acquainted, with more extensive works. Its peculiar value lies in the aid it gives in grouping and arranging what is already known, or in reviving knowledge once distinctly in possession, by presenting the salient points in bold outline. For such uses we know of no book equal to that of Prof. Fisher.

We desire to call especial attention to a feature of this treatise which distinguishes it from all other shorter church histories known to us, and that is the care which is taken to exhibit the relations of the history of Christianity and of the church to contemporaneous secular history. One needs but to turn over the pages of Gibbon's *Decline and Fall of the Roman Empire* to see how constantly this author, who would so gladly have ignored Christianity, must deal with affairs ecclesiastical—with matters of doctrine, faith and polity. The history of the middle ages is largely the history of a struggle between secular and ecclesiastical rulers. The history of the Reformation cannot be comprehended without very extensive acquaintance with the secular history, both antecedent and contemporaneous, of Germany, Italy, France, the Netherlands, and Great Britain. Again, it is impossible to understand the history of the church in these United States without a good knowledge of all this European secular history, as well as the secular history of the colonies from the beginning. Let any one who doubts this undertake the study of even so small a section of this great subject as the history of Presbyterianism in the State of Virginia. If he be not content with a most superficial knowledge of the subject, he will soon experience the need of a goodly library of secular histories, and will often be engaged in investigations which will lead him back into the middle ages. Prof. Fisher's pages will be found frequently very helpful in directing such a quest as has just been referred to. His *Outlines of Universal History* is written with the same purpose always in view, when he is dealing with nations among whom Christianity has had a place, of showing the relations of the secular to the ecclesiastical. In the *Outlines*, the chief point of view is, of course, the secular, while in the *History of the Christian Church*, the ecclesiastical interest dominates. The two books are complementary, therefore, of each other; and it will often be found quite convenient to consult them together.

Another matter to which our author has given more than usual attention is the history of Doctrine. He takes occasion, under each of the nine divisions into which he has distributed the history, (each corresponding to a period,) to review

carefully the controversies, and discuss briefly, but most lucidly, the dogmas involved. These several chapters read continuously would serve as a most excellent outline of the progress of the church in the apprehension of the truth given in Scripture in its scientific form and logical relations. The author has thus rendered invaluable assistance to the instructor in ecclesiastical history, who recognizes it as no insignificant part of his work to lead his pupils into a clear understanding of the fact that the dogmas which have found place in the creed of the church have not been carelessly formulated nor lightly adopted.

On the title page attention is directed to the *maps* which are found, in their appropriate places, in the volume. These maps are eight in number, and of great value. As no teacher in any department now thinks of attempting to impart instruction without the use of a blackboard, so no instructor in history ever feels that he is equipped for his task without maps. Every well-furnished lecture-room where this subject is taught has, of course, wall-maps of historical geography. But the student needs, in his private study, the assistance which maps alone can render. It is greatly to be regretted that there is no atlas of historical geography which can be procured by persons of limited means. Spruner's is excellent, but it is costly. It is, therefore, no slight favor which the author has conferred upon students of church history in furnishing them with these eight maps, which enable them to get some idea of the relation of things in space, while they are so much engaged with the occurrences which make the times memorable.

In addition to these maps, there is a Chart of Religious Statistics, facing page 580. This chart is confined chiefly to statistics of religious denominations in the United States, but not exclusively. It presents the facts to the eye in such form that the relative size of the various denominations, and also the constituency of the various religions, are very readily apprehended. There are three valuable appendices which should be mentioned. The first gives a list of the general councils, together with a statement of the chief matters which engaged the attention of each. In the second we have a list of the popes from Gregory I. to Leo XIII. The third appendix is devoted to notes on the literature of church history, and gives a very useful catalogue of all the chief works, arranged under appropriate heads. The volume ends with a carefully-made index of thirty pages, for which the author acknowledges his indebtedness to one of his pupils, Mr. Henry E. Bourne, who, besides this, had rendered substantial assistance in the composition of the work.

There is only one thing which we are disposed to criticise, and that is that the author has not seen fit to devote more space to the period from the introduction of Christianity down to the Reformation. To the three centuries and three-quarters since Luther nailed his theses to the Schloss-Kirche in Wittenberg to the present time he has devoted 378 pages, while to the fifteen centuries preceding he has given only 286 pages. We admit that much of this time may well be passed over with little notice, but from the time of Charlemagne, if not from an earlier date, down to the Reformation, the forces were at work which have given us our modern, political, civil, and religious history. This is the period in which the modern era was preparing. Without adequate knowledge concerning these seven centuries, all modern history, secular and ecclesiastical, is an enigma. One hundred and twenty-five pages, loaded as they are, ill suffice to give even a tolerable sketch of times so fruitful, in after ages, of marvellous results. This first part of *The History of the Christian Church* should be expanded into a volume of five hundred pages. We

should then have, in two volumes, all that could reasonably be desired in a manual of ecclesiastical history.

The book is admirably printed and well bound. It would have been well if the publishers had given us a little wider margin for notes in pencil.

Hampden-Sidney, Va. JAMES F. LATIMER.

READINGS IN CHURCH HISTORY. *By the Rev. James S. Stone, D. D.* Philadelphia: Porter & Coates. 8 x 5 Inches. Price, $1.50.

This handsome volume, of five hundred and eighty pages, will interest all thoughtful persons into whose hands it may come. It will also furnish instruction and inspiration. The author is rector of a Protestant Episcopal church in Philadelphia, and the book is made up of a series of historical lectures, somewhat modified for publication, after having been delivered on Sunday evenings to popular audiences in his own city. It was not the writer's aim to present a view of the whole field of church history. This would have been next to impossible in a lecture-series of moderate length, unless he had given the merest outline—a naked fleshless skeleton. He has adopted the wiser course of selecting important periods and persons, those which would catch the eye of one who takes a general rapid glance down the vista of the past, and which would each of them excite a desire for more definite and complete information. It is not practicable for the multitude to know all history thoroughly, but they may know the outline of all history, and ought thoroughly to master certain important parts of it. If the traveller in Switzerland cannot see every mountain, valley, stream, and lake, he should have a general knowledge of the topography of that interesting country, and should at least be able, when he comes away, to definitely describe Mont Blanc, the Rhigi, the Jungfrau, and the lakes of Lucern and Leman.

Dr. Stone has, in the main, exercised good judgment in selecting the topics of his lectures, though in this as well as in the treatment of the various subjects handled in the book, he shows very plainly that he is a zealous Episcopalian. This could hardly be otherwise, for a man can only see things through his own eyes, and out of the circumstances of his own environment; still it would have been better had the cast and color of a book, broadly entitled "*Readings in Church History,*" been a little less sectarian and a good deal more catholic. In the first chapter one reads: "There can be no reasonable doubt that the apostolate, so far as its order and jurisdiction went, was continued in the episcopate." In the light of declarations made by Dean Stanley, and Dr. Lightfoot, the bishop of Durham, and of the best church histories, as well as of Scripture itself, we venture to suggest that there can be something more than a "reasonable doubt" about the identity of the "order" of the apostolate and the episcopate. Again, in discoursing on John Milton's matchless epic, Paradise Lost, he says: "There is little (in it) to touch the world's heart," and for the reason suggested in preceding lines, that "His Jehovah is a monarch governing by a constitution," and that the theology of the book is tinctured with "supralapsarianism and final perseverance." But it excites surprise to read that "Bound by the ligaments of a narrow Puritanism, his spirit never rises into the realms of imagination, nor enters the gardens of luxuriant metaphor." While the author gives praise as well as criticism to Cromwell, Calvin and Luther, yet the fact that so little is made of the glorious work of

reformation in Germany, Switzerland, France, Holland and Scotland, non-Episcopal countries, where the greatest moral triumphs of mankind were accomplished, indicate that the author ought to have called his book "Readings in *Episcopal* Church History."

So much for criticism. In the main the work is admirable, and the more of such books we can have the better, because it makes the past live in the present. The author, by his warm interest and poetical imagination, has produced a delightful series of historical sketches which the people will read. Such efforts to popularize church history can hardly be too highly commended. More use ought to be made of church history in our homiletic work. A course of Sunday night lectures on such topics as those treated in this book would, if well conducted, prove both popular and useful in any pulpit. Unless we keep men informed on the great struggles of the past, they will have the old lessons of history to learn over again, and just as before, in blood and tears.

Richmond, Va. ROBERT P. KERR.

JONES'S CHRIST IN THE CAMP.

CHRIST IN THE CAMP; or, Religion in Lee's Army. *By the Rev. J. Wm. Jones, D. D., Formerly Chaplain in the Army of Northern Virginia; Secretary Southern Historical Society; Author "Personal Reminiscences, Anecdotes and Letters of R. E. Lee," "Army Northern Virginia Memorial Volume," etc.* With an Introduction by the Rev. J. C. Granberry, D. D., Bishop of the Methodist Episcopal Church South, formerly Chaplain in Army of Northern Virginia. Richmond, Va.: B. F. Johnson & Co. 1887. $8\frac{3}{4} \times 6\frac{1}{2}$. 528 pp. $2.50.

And Christ was in the camp. It would be strange, incredibly strange, if he went not forth to this life of exposure and shared many perils to body and to soul with the great company of his followers, who left the homes and churches they loved and gathered in camp and on the battle-field. A large proportion of these armed men were soldiers of Christ before they were soldiers of their country. What benedictions rested upon them from Christian parents and churches and pastors! What prayers attended them from unnumbered chambers and firesides and Christian assemblies! Many were strong and patient and brave because of their faith in the presence and love of their divine Saviour! Many found him in the camp, and found their feet upon rock and their goings established.

My first night in camp was on a sleepless couch; not only because the ground was hard and the roots were knotted and would not fit; but because, in shadows of the forest, in the fitful glare of a torch, the solemn prayer of my captain, the venerable Dr. Pendleton, had summoned me before the throne of God, and sent searching questions through my heart.

Shall I ever forget the little meetings for prayer under the trees, in rear of the camp of the Old Rockbridge Artillery? What young Christian soldier in the battery was not strengthened and inspired with new courage, when one Sunday afternoon, on Rood's Hill, "Old Jack" himself came strolling in with a package of tracts to be distributed among the boys?

Have I not knelt in the tent of Jackson, with the staff-family around me, when the General himself, having read to us from the word of life, then lead us in fervent petition, not only for us and for our homes and loved ones, but especially for

those who were without Christ in the camp? Have I not seen and heard John B. Gordon, in a little company of his own Georgians, around the camp-fire, kneel among the private soldiers and lead their prayers, until cold and hunger and peril were all forgotten in the great desire for the Lord's grace and the strong purpose to live to his glory? And, when Dr. Tucker Lacy preached so eloquently and so movingly the precious things of the Gospel, to a great congregation in some forest amphitheatre, who that was there will forget how Lee and Jackson and Stuart and other Christian generals and officers bowed their heads and mingled their tears with those of scarred veterans and beardless boys.

Some that had known Christ before drew nearer to him, and were the more upheld by him. Some found him whom they had never known or sought before, and went into the storm of battle "strong in the might his strength supplies" and in the fire and smoke gave their lives to God. Some found him, and walked in his light and came through the woeful war, and have served him in peace whom they found in the camp. A great number still live who testify that Christ sought and found them in the camp.

How fortunate it is that there has been one so well fitted to tell of Christ's presence and Christ's work in the camp as Dr. Jones! No one could have written this book but the author. A soldier and chaplain himself, he knew a great deal by experience; he was in profound sympathy with all these things; he had a large acquaintance during the war throughout the Southern camps, and after the war was over, as Secretary of the Southern Historical Society, he was in the place in which to gather and preserve the valuable materials he uses. We all owe him a large debt for the work he has done.

This is one of the war books we cannot let die. The children must have it and read it, to know what manner of men their fathers were, and to learn precious lessons of the grace of Christ to those who seek him, and the power of Christ to sustain and comfort his disciples in every need, and in the last extremity of all human life.

JAMES POWEL SMITH.

Fredericksburg, Va.

SEMI-CENTENNIAL ODE FOR THE VIRGINIA MILITARY INSTITUTE, LEXINGTON, VA. 1839–1889. (Written at the request of the Board of Visitors.) *By Margaret J. Preston.* New York and London: G. P. Putnam's Sons, the Knickerbocker Press. 1889.

It is an agreeable task to the well-disposed yet conscientious critic, to be able to speak of a new publication in terms of almost unstinted praise. This can be done in the case of this neat brochure. The work of commemorating in verse the semi-centennial anniversary of the Virginia Military Institute could not have been committed to hands so competent. It is indeed seldom that a theme ever finds so just an exponent, or a series of events a chronicler who approaches so near the point of ideal fitness. As is well known, Colonel John T. L. Preston, the husband of the lady who wrote this graceful and stirring ode, was for many years the associate of the now venerable superintendent of the Institute, as professor of Latin and Belles Lettres in that school of arms, and afterwards an important member of the staff of his brother-in-law, General Thomas J. Jackson. She was thus, and is still, a resident of Lexington, Virginia, and thoroughly familiar with the loveliness

and impressiveness of its mountain scenery (which she so feelingly portrays), with its gaily frowning height and green but bristling esplanade, as well as with its scholastic and social adjuncts. In her younger days, Mrs. Preston might almost be styled a daughter of the corps. Then who more qualified by gifts and accomplishments as a writer of English and as a poetess than the author of "Beechenbrook," of "Old and New Song," of "Colonial Ballads," and all manner of other things of the same kind, to add the fame of rhythmic numbers to the West Point of the South, from whose walls stepped forth with charming precision the young heroes of New Market; and which afforded a home and a training ground to the great leader of the Stonewall Brigade, and is about to open its already laurelled doors for the second time to a descendant of Robert Edward Lee?

If Mrs. Preston has done better than this, we fail at the moment to call it up in recollection. The possibilities of the English ode in general, and of this species of ode in particular, are limited. Since Pindar few of any race or language have greatly succeeded in the lyric (or heroic) measures that are intended as at once reminders of prowess and stimulants to glory. Burns stands at or near the top of the list. The author of these ringing stanzas need not shrink from any ordinary comparison. The present exploit was in a happy sense a *tour de force*. The writing was upon one view of it done to order; upon another view, it was done not only cleverly, but *con amore*. The startling variety of the metre considerably enhances the interest of the production. Delightful reminiscences of the tone of Gray, of Collins, but still more of Tennyson (in his severer manner), of Hood, and of James Barron Hope, are here finely blended with an unquestionable air of individuality. If the boldness of the expression is carried to its final extreme in the use of such a harsh word as the noun "rasp," the virile energy of the style is always maintained, and the sound taste of the author almost invariably vindicated. Quotation on any scale is denied us. There are beauty and music and real pathos here, no less than grandeur and force. In one instance there is arch playfulness. Felicitous phrases abound like this: " . . The well-appointed drill, with the gray lines in long parade," "And fitting ordnance fringed the hill." But what could be finer than this description of the master of the valley?

"With eagle flight
From plain to plain, from height to height,
He flew, unresting as the wind,
His tireless columns tramping close behind.
The brilliant dash, the hawk-like spring,
The quick manœûvre, that could fling
Disorder on the wariest foe;
The movement that could strike a blow,
Through stolen march at dawn of day,
When hostile camps securely lay
Dreaming 'Stonewall' was fifty miles away."

Hoge's Irregular Verbs of Attic Prose.

The Irregular Verbs of Attic Prose: Their Forms, Prominent Meanings, and Important Compounds, together with lists of Related Words and English Derivatives. *By Addison Hoge, Professor of Greek in the University of Mississippi.* Boston, U. S. A.: Published by Ginn & Company. 1889. $1.50.

This book, as the author himself says, is intended not for scholars, but for

students. As a basis for the treatment of the irregular verbs, a resumé is given of the formation of the principal parts in those that are regular. Poetic and dialectic forms are excluded, so that the student will find clearly stated what are the Attic prose forms. The various shades of meaning are illustrated by translated examples, and compounds and derivatives are given with much fulness. The interest of the reader will also be increased by the large number of English derivatives, whose meanings are explained when this is necessary; and the dryness of the subject is relieved by an occasional side remark. There are several indices at the back of the book, by which any word or subject discussed in the body of the work can be found. The minute care with which the volume has been prepared may be inferred from the fact that the quantity of the doubtful vowels, *a*, *ι*, *υ*, is generally marked when it is long. The book is not intended to supplant Veitch's *Greek Verbs*, a work to which the author acknowledges his obligation, but has a narrower scope. The Attic form and common meaning can often be found more readily than in Liddell and Scott's large lexicon, to which this book would make a valuable addition. College students would do well to have it by them, especially for use in writing exercises. It is the production of a Southern Professor, who formerly filled a chair in Hampden-Sidney College; it is an indication of the advance of accurate scholarship in our part of the country, and will doubtless prove to be a valuable aid in promoting the study of Greek.

Clarksville, Tenn. G. F. NICOLASSEN.

LITERARY NOTES.

IN the series of biographies of American Religious Leaders, announced some time ago by Houghton, Mifflin & Co. (Boston), the first volume to appear is *Jonathan Edwards*, by A. V. G. Allen. Other volumes will follow. Among them, one on *Charles Hodge*, by Francis L. Patton, another on *Theodore Parker*, by John Fiske, etc.

"The Viking Age," a great historical work by the world renowned traveller, Paul B. Du Chaillu, is announced by the Scribners to appear in November. Two volumes. Over 1,400 illustrations. It will prove that the Northmen who overran Britain and other parts of Europe and became the progenitors of some of the dominant nations of the world were not barbarians, as commonly supposed, but a highly civilized people.

"Joshua," a romance of Bible times, a novel of Egyptian-Israelitish life, by Prof. George Ebers, author of "Uarda," "Serapis," etc., will be published at an early day. Prof. Ebers is not only one of the most noted German novelists, but is among the foremost of the world, and his new book will be welcomed by all who are fond of historical fiction. His distinguished rank as an Egyptologist, and his special investigations in regard to the Exodus, give even his stories of that early time permanent value as books of reference.

Prof. Woodrow Wilson, son of the Rev. Joseph R. Wilson, D. D., of Clarksville, Tenn., and distinguished as the author of a work on Congressional Government, has just written another book in the same general department entitled "The State; or, Elements of Historical and Practical Politics." It will be published at once by D. C. Heath & Co.

The Rev. A. Sydenstricker, who graduated from Union Seminary in 1880, and is now one of our missionaries in China, has written a book on "The Construction and Idioms of Chinese Sentences, as found in Colloquial Mandarin, for the use of learners of the language." It is pronounced by the *Chinese Recorder* to be a work of great value, and to a student, taught by a Chinese teacher, indispensable, since all Chinese teachers, like some in America, know only phenomena and not principles, and therefore are utterly unable to explain anything. The same journal, as we learn from *The Missionary*, commends highly a volume of sermons in the Mandarin dialect, recently published by the Rev. H. C. Du Bose, another of our missionaries in China, under the title of "The Gospel Pulpit," saying that it will be of no small value to native catechists and other Chinese readers, as well as helpful to foreign students who wish to acquire an enlarged vocabulary for preaching the gospel.

AMONG THE PERIODICALS.

Among the religious reviews *The Presbyterian Quarterly* is *facile princeps*. It is the handsomest, freshest and strongest of them all. This is no mere compliment. If one will make the experiment of placing it side by side with any of the other philosophical and religious quarterlies, its superiority will be instantly manifest, both as to appearance and as to variety, interest and weight of contents. It is issued, as well as our own MAGAZINE, from the presses of Whittet & Shepperson, Richmond, Va.,—a house intimately associated with publications of Presbyterian influence.

When *The Quarterly* was launched there were many prophets of evil, one or two of them so zealous for the fulfilment of their predictions of failure that they even tried to write it down through the columns of the newspapers. But it has achieved the most triumphant success. This is due in part to its strong body of contributors, in part to the judicious editors, but chiefly to the enterprising and indefatigable manager, the Rev. Geo. Summey. His skill and tact, no less than his business capacity, are abundantly attested by the past career and present rank of the journal which he established and superintends. We doubt whether the church appreciates fully the service which he has thus rendered to the cause of sound and aggressive Presbyterianism.

The first article of the October number is a forcible one by the Rev. Dr. S. M. Smith, of Columbia, S. C., on "The Negro in Ecclesiastical Relations," and it is safe to say that it will be an eye-opener to some of our self-appointed consors and social-equality negrophilists in the North. The second is a cogent refutation of that fascinating and dangerous heresy, "Probation after Death," by Prof. T. E. Peck. In solidity and clearness it is superior even to that of Dr. Shedd on a phase of the same burning question in the *Methodist Review* for May-June, 1889. The third is a most readable restatement of the "Primary Principles of Presbyterian Polity," by the Rev. R. C. Reed, of Charlotte, N. C., while in the fourth we have an ungloved handling of "Papal Policy," by Dr. James A. Waddell. We like the "glowing hopefulness" of Dr. J. E. Jordan's paper on "The Present Promise of Missionary Work." The sixth and last of the longer essays is by Prof. Robert Watts, of

Belfast, on "The Inspiration of the New Testament Writers," and, though not up to the level of the former five in point of ability, it is quite a plausible argument in support of the theory of verbal inspiration.

The "Notes" in this number, by three of our younger ministers, are of special interest, the first being a survey of the present position of the various parties in Europe and America in regard to "The Proposed Revision of the Standards of Westminster," by the Rev. W. S. P. Bryan. The next is "A Plea for Biblical Theology," by the Rev. W. S. Bean,—a timely plea, indeed, and one which we are particularly glad to see; but the pleader trips badly in saying that "there may be little hope of anything being accomplished in our Southern seminaries for the study of Biblical Theology." It is unfortunate for Mr. Bean's reputation as a well-informed man that he does not know more about "our Southern seminaries." We venture to suggest to him the advisability of reading some church paper occasionally, so that he may become acquainted with at least the more important additions to the *curricula* of "our Southern seminaries." If he should adopt this plan, he would doubtless learn that one of "our Southern seminaries" has had an agent in the field for some time raising funds to endow a chair of Biblical Theology, and that over $40,000 of the requisite $50,000 have been secured. All pleasantry aside, however, Mr. Bean's article, while not professing to be anything more than an elementary statement of the facts concerning this important subject, is the paper of a real student, has a scholarly tone, and is worthy of serious attention. The third note deals with "The Religious Experience of Lord Macaulay." We remember well the pang with which it occurred to us after reading Trevelyan's Life of Macaulay, that he had said nothing about the religious convictions of his celebrated uncle, and it was with pleasure almost equal to the former pain that we recognized the purpose of the gifted writer here, the Rev. Jas. Henderson Smith, viz., to prove that Lord Macaulay had a "religious experience" in the ordinary sense of that expression. But we fear he has not made out his case.

The reviews of the number are evidently meant to be thorough rather than numerous, and are contributed by Drs. Latimer, Warfield, Moore, and Armstrong.

The *Presbyterian Review* for October contains: 1, "The Revision of the Westminster Confession of Faith," by Prof. Philip Schaff; 2, "Revision of the Confession of Faith," by Prof. John De Witt; 3, "Churchly, Christian, and Scriptural Modes of Ethical Work," by Dr. Gosman; 4, "The Atonement," by Prof. Welch; 5, "The Ministry of the Deaconess," by the Rev. L. H. Jordan; 6, Editorial Notes; 7, Reviews.

The first two articles advocate diametrically opposite views in regard to the proposed revision of the Standards, Dr. Schaff favoring and Dr. De Witt opposing revision. Perhaps this fact has some connection with the following notice to subscribers: "The Presbyterian Review Association beg leave to announce to subscribers that the publication of the *Review* will cease with the present (October) number." We regret greatly the discontinuance of this able journal, and yet, in some respects, this is a timely dissolution. The joint editorship of two such men as Dr. Warfield and Dr. Briggs is a palpable violation of the law of Deut. xxii. 10. Will each party now publish a Review of its own? What prophet can foretell the future of the Northern Presbyterian Church?

The *Andover Review* for October discusses: 1, The Minister's Study of the Old

Testament; 2, The Problem of the Modern City Church; 3, One Aspect of Spenser's "Faerie Queene;" 4, The Aberrations of Democracy; 5, A Doctrinal Test as a Condition of Church Membership; 6, Christ in Christianity.

The mammoth July number of the *Church Review* devotes one hundred and thirty-nine pages to a symposium of twenty-one clergymen and laymen on The Church Sunday-school.

In the *Independent* of October 3, 1889, Dr. McCosh discusses the "Present State of the Evolution Question," reviewing the recent works of Wallace on "Darwinism" and Weismann on "Heredity." He opens as follows: "That there is such a process as evolution, whatever that may be, is now settled among naturalists. There is not a scientist under thirty years of age who does not believe in it in some form." An editorial in the same number on "Transcendental Science" emphasizes certain cautions which are merely alluded to by Dr. McCosh. In the following number (October 10) of the same journal Dr. McCosh pursues the subject in an article entitled "Is there Final Cause in Evolution?" the editor following again in an earnest deprecation entitled "Darwinism and Deism."

The *Popular Science Monthly* for October has an article on "Evolution as Taught in a Theological Seminary," by Rollo Ogden. It begins with a reference to the "inextinguishable laughter" excited among the Johns Hopkins students on hearing the divines of the Southern Presbyterian Church expound the doctrine of evolution at the Baltimore Assembly. The body of the article is taken up with ridicule of Dr. Shedd's "exposition and annihilation" of the same doctrine in his "Dogmatic Theology." That evolution should draw fire from Prof. Shedd "is like exerting influence back into the seventeenth century." The paper closes with Horace Bushnell's remark that "Some theological seminaries are not only behind the age, but behind all ages."

Belford's Magazine for October contains an article by ex-President Jefferson Davis, entitled "Does the Majority Rule?"

In *Scribner's Magazine* for October Joseph Thompson, the African traveller, has an article on Stanley's journey and the opening of Central Africa. The November *Scribner* will contain a descriptive paper on "The Sudan," by Col. H. G. Prout, who was Gen. Gordon's immediate successor as Governor of that province, and who will in this same article give some recollections of Gordon.

The Forum for September prints a timely article by Dr. J. R. Kendrick on "Romanizing the Public Schools."

In the *Atlantic Monthly* for October we find an article on "Fiction in the Pulpit," by Agnes Repplier.

Marian Harland, a minister's wife, contributes to the *North American Review* for September an article on "Ministers' Wives."

The amount of space given by the secular magazines to articles on religious subjects is worthy of notice. For instance, *The Century* for August has a paper by Dr. Henry Van Dyke on "The Bible in Tennyson." The most scholarly article in the September number is Prof. J. A. Paine's illustrated paper on "The Pharaoh of the Exodus, and his Son." In the October number is another of those chatty topographical articles by the photographer, E. L. Wilson. This one has a misleading title, "Three Jewish Kings," since it is in no sense biographical, and indeed it

has but slight value of any kind. It is not even clear what three kings he means, though they are probably Saul, David, and Solomon. It is only fair to state, however, that the writer probably meant that the illustrations should be the most valuable part of the article, and these are always good. *The Century* has published eight of these illustrated articles by Mr. Wilson on Sinai and Palestine, the first, "A Photographer's Visit to Petra" (November, 1885), being the best. Two similar articles by the same writer have appeared in *Scribner's Magazine*, one on the "Great Pyramid" (January, 1888), and the other on "The Temples of Egypt" (October, 1888), both splendidly illustrated.

Two notable announcements for 1889–'90 are made by *The Century:* First, a series of papers by Prof. George P. Fisher, of Yale University, on "The Nature and Method of Revelation." These will certainly have a good deal to do with settling the question whether "Yale is the headquarters of American Rationalism," as asserted by the *Methodist Review*. The other announcement is entitled "Present Day Papers" Seven writers—clergymen, college professors, and public men, some of them specialists of acknowledged standing—have associated themselves to discuss certain questions of social interest and import, and to prepare papers to be afterwards given to the public, from time to time, in the pages of *The Century*. These are Professor Shields, of Princeton; Bishop Potter, of New York; Dr. Munger, of New Haven; Professor Ely, of Johns Hopkins; Hon. Seth Low, ex-Mayor of Brooklyn and President of Columbia College; Dr. Langdon, and Dr. Dike. For each paper the writer will be responsible, but he will have had the benefit of the criticism of the other members of the group before giving it final form.

Anna H. Wharton contributes to *Lippincott's Magazine* for September a paper on "The Log College and Early Presbyterianism in Pennsylvania."

Harper's Magazine for August had a very instructive article from the pen of M. Edmond de Pressense, the French preacher and statesman on contemporary religion in Germany. In the September number he describes "The Religious Movement in France." Bishop Hurst contributes to the same number a brief paper on "The Oldest and Smallest Sect in the World," viz., the Samaritans at Shecem. The article has nothing new, but the subject is always interesting. The November *Harper* has two articles of interest to students of the Bible and religion: "Hierapolis and its White Terrace," by Tristram Ellis. (Col. iv. 13.) "A Peculiar People," a sketch of the Dunkers, their customs and their quaint town Ephrata, by Howard Pyle.

"INDISPENSABLE TO EVERY ENTERPRISING MINISTER."

UNION SEMINARY MAGAZINE.

VOL. I. NOV.—DEC., 1889. NO. 2.

CONTENTS.

MEMORY, ACTIVITY AND ANTICIPATION. M. D. Hoge, D. D.
ETERNAL LIFE IN CHRIST. J. F. Latimer, D. D.
ON PRAISE. The Rev. T. M. McConnell.
"IT IS WRITTEN AGAIN." S. M. Smith, D. D.
SYMPATHY OF CHRIST. The Rev. R. C. Reed.
THE CHAMBER OF PEACE (Poem).
REVISION OF THE CONFESSION OF FAITH. T. E. Peck, D. D.
A MINISTRY OF GIFTS WITHOUT FORMAL ORDINATION. J. F. Latimer, D. D.
HOME MISSIONS.
WHO ARE MEANT BY "YE"?
ADVERSE CRITICISM
ALUMNI NOTES, PERSONALS, LOCALS.
LETTERS FROM COLLEGE PRESIDENTS. Dr. J. B. Shearer, Dr. W. H. Marquess, and others.
REVIEWS: Christianity and Agnosticism. P. H. Hoge, D. D.
Popular Lectures on Theological Themes. J. P. Smith, D. D.
Evangelistic Work. J. M. Rawlings. D. D.
Modern Miracles. L. R. F.

Those who wish to be in time for this second number should send their names and $1.00 at once to MR. W. C. BUCHANAN, Hampden-Sidney, Va.

THE editors have been greatly encouraged by the enthusiastic reception accorded to the first number of THE MAGAZINE by our ministers and people. These unsolicited and hearty commendations give the best evidence that it meets a real need, and the surest pledge that it will achieve still greater success in the future. From a large number of such testimonials, the following are selected, as showing how the enterprise is regarded all over the church:

The Christian Observer, Louisville, Ky.: "Rarely have we taken up a new magazine as complete and as scholarly as the one whose title is given above. Its first number is one of marked ability."

The Central Presbyterian, Richmond, Va.: "The first number has a table of contents that will make it compare favorably with any magazine published in the country."

South-Western Presbyterian: "First number is excellent."

Mr. R. T. Brooke, Richmond, Va.: "I spent such a pleasant evening with you, in reading your Magazine, that I cannot resist the temptation to congratulate you on the result of your work. It is well done. I wish you great success, but fear the price is too low to bring pecuniary success."

Rev. George Summey, Chester, S. C.: "Far beyond and above the rank of student publications. I have enjoyed it immensely."

Rev. G. L. Petrie, D. D., Charlottesville, Va.: "The first number sets a high standard, which, I doubt not, it will maintain."

Rev. M. H. Houston, D. D, Nashville, Tenn.: "The new magazine is very interesting: It is good indeed to see such publications."

Mrs. Margaret J. Preston, Lexington, Va.: "It will fill just the niche that you crave for it in our Southern literature. I hope it may attain to a very wide circulation."

Rev. H. C. V. Campbell, Berkeley Springs, Morgan County, West Virginia: "I am greatly pleased with this splendid first issue of The Magazine, and confidently believe that, maintaining the present high standard, it will meet with great favor and success."

Rev. P. Fletcher, Broadway, Va.: "If the subsequent numbers prove equal to the first, The Magazine will be an honor and a blessing to our beloved Southern Church."

Rev. R. C. Reed, Charlotte, N. C.: "You have made a good beginning. If you can hold up to that, The Magazine will be cheap at double the price."

Rev. W. W. Killough, Laredo, Texas: "Good move. Hope you will be abundantly encouraged."

Rev. C. R. Jones, Frankfort, Ky.: "Permit me to say that I feel a deep interest in the success of the new enterprise, because it will give the outside world some knowledge of an institution second to none in the United States. Our churches at large (and many of our pastors, too) are ignorant of what is being done at Union Theological Seminary. If all the numbers of The Magazine measure up to the standard of the first, you need have no fear about its success."

Rev. James Nicols, Laurel, Md.: "Your first arrow shows you have aimed high."

Judge Jas. D. Armstrong, Romney, W. Va.: "I am delighted with it"

Rev. A. A. Little, Atlanta, Ga.: "I am very much pleased with it, and if it keeps up to the first number, it is bound to succeed."

E. C. Gordon, D. D., Lexington, Missouri: "Congratulations on your first number. It is excellent and admirable in all respects."

Rev. W. S. Trimble, St. Joseph, Mo.: "If the expectations raised by the first number are met, it will be an honor to the Seminary, and a boon to its readers."

Rev. Hugh Calvin Smith, Morganfield, Ky.: "I shall look forward to its bi-monthly visits with much eagerness."

T. W. Hooper, D. D., Christiansburg, Va.: "I have read all the first number with great pleasure."

THE

UNION SEMINARY MAGAZINE.

NO. 2.—NOV.-DEC., 1889.

I. LITERARY.

MEMORY, ACTIVITY, AND ANTICIPATION.

SERMON BY REV. DR. HOGE, OF RICHMOND.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."—(PHIL. iii. 13, 14.)

WHEN the apostle refers to the "things which are behind," he is thinking of the experiences of the past; when he says, "I press forward," he is mindful of the obligations and privileges of the present; when he speaks of the "things which are before," he is forecasting the recompenses of the future; so that when we follow him in this comprehensive sweep of vision over the whole field of existence, we have suggested to us these natural divisions of the theme under discussion: memories of the past; duties of the present; anticipations of the future.

Let us strive to enter into the import of these varied remembrances, activities, and prospects, until, in full appreciation and sympathy with each, we can make the apostle's resolution our own, and by God's grace at last reach the prize which animated him as he ran the Christian race, and which constituted his reward when the victory was won.

The subject under consideration is peculiarly appropriate at the season when we are about to make the transition from the old year to the new.

The most inconsiderate cannot fail to recognize the contrast between the pensive, retrospective thoughts awakened by the

dying year, and the emotions which hail the new year, when hope celebrates its birth, and tells a flattering tale of coming joys.

There are times, then, which are appropriate both to memory and to anticipation—times when it is "greatly wise to talk with our past hours," and times when, forgetting the things which are behind, we should "reach forth toward those which are before."

The apostle tell us in the text that this was *his* resolution. Thus he reverses what is common in the lives of old men. With advancing years, the tendency is to live more and more in the past. Youth is the season for hope, for enterprise, and active endeavor; old age for retrospection, rest, and patient waiting. This is natural for many reasons. One is, that the longer men live and the larger the experience they have of what the world can do for them, the less they expect from it. They find that so many of their early anticipations were never realized, and, sadder still, that when the looked-for successes and pleasures came, they did not bring the satisfaction which was promised. Then, too, having outlived the companions of his youth, and having passed the period when new ties are readily formed, how natural is it that the old man should seek his solace in the recollections of the past, especially as it is one of the tenderest offices of memory to shadow and soften all that is painful in the review, while the golden haze through which he looks magnifies and brightens what was dearest and best.

But the apostle's view was not that of the worldling. He knew that if the experience of all that earth had to offer led to disappointment, it was just the reverse with the promises of God. He knew that they would be fulfilled, whatever else might fail, and that the expected good would not only come, but that it would bring with it a satisfaction even greater than was anticipated. And however fair the memories of youth, Paul knew that *his* golden age lay in the future, so that he could say, "forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark." Still, we must not mistake his meaning, or exaggerate the import of his words, as we are always in danger of doing when we try to interpret so intense and epigrammatic a writer.

He *could* not have meant that he literally forgot the past, for

had he done so both present and future would have been alike useless to him. The past is the sculptor, the ten thousand touches of whose chisel has given to our present lives the shapes they wear; it is the painter, too, that has colored those forms with every tint and hue they bear. All the influences that have made our actual characters what they now are came out of the past, just as the seed sown in earlier seasons, with their sunshine and rain, make the subsequent harvest. Were we to forget past knowledge, ours would be the ignorance of infancy; if past experiences were obliterated, our imbecility would be that of idiotcy. If history is philosophy teaching by example, the erasure of the remembrance of events in our own history would strip philosophy of the power to teach at all.

Morever, it is fair to interpret an author by his own writings, and we have only to glance at those of the great apostle to see how vividly he remembered "the things that were behind." Never did he forget the days when he was a "blasphemer, a persecutor, and injurious;" never was he unmindful of the time when he "obtained mercy," or of the grace which enrolled *him*, "less than the least of all saints," among those whose office it was to preach "the unsearchable riches of Christ" and crowned him with the honor of becoming a "laborer together with God."

But what he evidently did mean was, first, that there was nothing in the memories of the past that tempted him to boast of his natural advantages, great as they were, or to rely on his services or sufferings, transcendent though they had been, as meritorious in the sight of God; and second, that he would not measure the possible attainments of the future by anything surmounted or acquired in the past. In these two senses, at least, we may be sure that he forgot "the things that were behind."

1. In the very chapter from which the text is taken we have his own declaration, that if any other man thought he had aught whereof he might trust in the flesh, he had more; and then follows his recapitulation of the superior advantages he possessed by lineage, early consecration, and national distinction. "But what things were gain to me, those I counted loss for Christ." And elsewhere he tells us of his toils and sacrifices. "In labors more abundant,

in stripes above measure, in prisons more frequent, in deaths oft." Scourged, shipwrecked, in perils from countrymen and foreigners, in the city, in the wilderness, in watching, in hunger and thirst, in famine and cold and nakedness." What a catalogue is here! but the remembrance of these privations so patiently borne, of these "victorious agonies" so heroically endured, nay, even of his miraculous conversion, his splendid missionary triumphs, his transporting revelations, caught up to heaven as he was and permitted to catch some glimpse of its unutterable glories and some strains of its celestial harmonies—none of these grand memories of the distinguishing honors conferred on him, or of his own transcendent services and sacrifices, tempted him to rely on his own works and righteousness as the meritorious ground of his justification before God, or to cherish one hope of eternal life which was not based upon the foundation in which Jesus Christ was the corner stone. He forgot the things that were behind in the sense that he would not permit them to minister to spiritual pride. He remembered them only to magnify the grace which had counted him worthy even to suffer in the cause of his Lord. And so he sums up all by saying: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him, not having on my own righteousness, which is of the law, but that which is through the faith of Christ."

2. He forgot the things that were behind in the sense that he would not permit the memory of past attainments to be the measure of his future growth and usefulness. There is almost a pathos in the words by which he expresses his conviction of his own incompleteness. Coming from such a man, words indicative of humility so unaffected touch our hearts. "Brethren, I count not myself to have apprehended." "Not as though I had already attained, either were already perfect"; but then he adds that the mark was before him, and he meant to press towards it. What he had failed to achieve in the past might be possible in the future.

"Nor as though I had already attained." Here it is that we

find ourselves for once in full sympathy with the apostle. I say for once, because the record of his life might otherwise be a discouraging one to us. To us he seems to have "attained" even at the time when he wrote this confession. Such was his gentleness, magnanimity, zeal, disinterestedness, and sympathy; he had been so long adding grace to grace and strength to strength; he had become so rich in experience, so like a tree planted by living waters, upon which dews had fallen and suns had shone until its fruits were all ripe and sweet, that when we compare our lives with his, we are ready to say such a man is no model for us; we need not think of attaining to such a standard; but when we hear him say, "Brethren, I count not myself to have apprehended," then we are almost thankful, for the moment, that Paul was no better than he was! We feel, at least, that he stands more nearly on our level. Some one has written an essay on "Why we take pleasure in the infirmities of good men." One reason is that, while their plentitude of virtue mortifies us, in contrast with our own lamentable lack, their defects seem to bring us into kinship again by reminding us of the brotherhood of our imperfect humanity. "Not as though I had already attained, either were already perfect." We are at one with the apostle there! Are we? No, *never* less like him, unless with him we can also add: "But this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark." The "mark" at which he aimed was conformity to Christ. The highest possible ideal is likeness to him who is "the altogether lovely." For this men are born; for this they are born again; to this all the economy of God's providence and grace, in harmonious working, tends, and at its consummation the crown drops on the head of each one who has attained the goal, and "the prize" is a coronation.

There is something very encouraging to us in this determination of Paul not to limit the possibilities of the future by the attainments of the past. We very naturally despond of being or doing much better hereafter than we have been or done in the past. Our experience has taught us that, after all our self-reproaches, we have permitted the same temptations to overcome us again and

again, and after all our good resolutions of amendment and Christian activity, we have remained the same idlers and triflers and procrastinating drones. Experience is an impartial judge, and if this is its verdict, why expect any improvement in the future? I answer, because we leave out one great factor in the calculation. What man cannot do by his own strength he may do by help from heaven. I dare not put any limit to the attainments or the usefulness of the man who invokes and receives the inspiration and the aid of the omnipotent Spirit. I doubt not that Paul was a man of superior natural endowments. He was blessed with an inflexible will. He was a princely man every way. His life was one of those central lives which influence and control others. He made his mark on every one who came under his spell. He possessed those heroic qualities which fit their possessor to lead and command—decision, fortitude, inflexibility, intrepidity, determination, characteristics which always secure a following; for there is a natural element in humanity which constrains it to honor that which is strong and adventurous and indomitable. But these did not constitute his real force. He tells us what was the secret of his power: "By the grace of God I am what I am." He knew that the same grace could make him more than he was when he uttered that ascription. Men differ in natural endowments, but they surpass others, and they transcend their own original capacities for usefulness just as omnipotent grace quickens and kindles and invigorates them. We cannot all be intellectual, or learned, or attain to the influence which high position enables men to exert, but, by the help of the Divine Spirit, we are capable of continual growth in whatsoever is just, and true, and lovely, and of good report. After all, simple goodness is the greatest power in the world. No natural endowments, no acquisitions of learning, make a man so noble or so truly influential as moral excellence. And when you see a man aspiring to be better, to lead a higher life, and gradually attaining the standard he has fixed for himself, pressing toward the mark of likeness to Christ, and thus emerging from selfishness and the domination of the passions of his lower nature, becoming disinterested and charitable and upright, faithful in the performance of his duties, inflexible in his adherence to

right, standing by his obligations at all hazards, and who, with all his strength of character, is gentle as he is strong, tender as he is true, unyielding as the oak, yet beautiful as the oak when the first leaves of spring freshen it, or when the mantling ivy crowns it, then you see a man such as Paul was, when, no longer limiting his progress by past attainments, he forgot the things which were behind, and reaching forth to the things which were before, until he touched the mark of his high calling, and then took his place among the crowned and happy victors who had nobly fought and nobly triumphed.

We see, therefore, how greatly we would err by living too much in the past. If we remember former failures, former mistakes and wanderings, it must be only to make them beacons of warning, and so to avoid them in future. If we are depressed by the memory of old sins we must repent of them without brooding over them, and without doubting the power or the willingness of God to forgive them. Christ has nailed the handwriting that was against us to his cross. The curses inscribed on the old Levitical rolls were blotted out by blood, and so were no longer legible. Maclaren, of Manchester, tells us about the old *palimsests*. The children in this congregation, whose attention seems so strange to me, will think I am using an unkindly hard word when I talk of *palimsests*, but they can understand a simple explanation. A palimsest is a skin of some animal, on which people used to write, before they had paper, and from which the first writing was scraped off and something else written in its place. Well, in the middle ages, these old parchments, on which wicked men had written foolish or sinful verses, were too valuable to be thrown away, and so good men carefully erased the first writing and then wrote something pure and sweet in the place of it. Songs to impure pagan gods and godesses were scratched out, and hymns to Christ or meditations of holy men were written on the pages once so polluted. So God deals with the diaries in which our own sinful deeds have made the record. He blots them out. He writes an assurance of forgiveness on the top of the page, and we begin our journal anew. "Who is a God like unto thee? Thou wilt cast all our sins into the depths of the sea." We may travel all around

the world and never find the east any nearer to the west, and God says, "As far as the east is from the west, so far will I remove your transgressions from you." Then we need not remorsefully remember what God has forever forgotten.

So, too, it is not worth while to make too much of past religious experiences. We read of one who, in a season of great spiritual depression, said that he remembered a time when his experience was scriptural and comforting, and so he rested in that. There is something lamentable in such a reliance. Unless we now are trusting in Christ, now cleansing ourselves from all filthiness of the flesh and spirit, now perfecting holiness in the fear of God, now forgetting the things which are behind and pressing toward the goal of assimilation to Christ, we are deceiving ourselves and going to judgment with "a lie in our right hand."

Nor must we permit the remembered griefs of the past so to absorb and enervate us as to incapacitate us for the duties of the present.

I once crossed the "Warm Spring Mountain" in the early morning. The sun was just rising. All the valley between the Blue Ridge and the Alleghanies was filled with a silvery mist, level on the surface as a sea line. But above the horizontal sea three or four mountain peaks projected themselves like islands dotting the expanse. Thus it is with the memories of past sorrows. They emerge from the sea which has swallowed up so much else. We cannot forget our early griefs and bereavements. But we must not permit them to obliterate the appreciation of present mercies. We must hear the voice of the Master, saying, thy brother, thy sister, thy child, shall rise again. Remembered griefs are prophetic of coming gla lness. "Weeping may endure for a night, but joy cometh in the morning." Forgetting the sorrows which are behind we press forward to the time when we shall be forever with one another and with the Lord.

It becomes now a very interesting inquiry to ascertain, if possible, how the apostle would connect the past with the future in the Christian life so as to make both subservient to his everlasting advantage. What is the *nexus* between the two? I answer, the connecting link between memory and hope is *present diligence.*

We must derive from the very errors and sins of the past, incentives to immediate and quickened activity, and thus make both present and past auxiliary to our future advancement. This will give to the entire Christian life a beautiful unity. All the stages of it will then be joined in one harmonious and continuous whole. The inflexible purpose to be always doing our best will be like the strong and polished shaft of an ocean steamer, connected at one end with the engine which keeps it revolving, and at the other with the screw which propels the boat. Concentrated purpose, "this one thing I do;" strenuous effort, "reaching forth;" determined progress, "pressing forward." This was Paul's immediate work, to which he was animated by all the voices of the past and by all the glories of the life to come

We learn therefore that the Christian life is something intensely earnest. The very figure which is latent in the text conveys this meaning. The reference is to one of the national games which were celebrated with so much enthusiasm in ancient times. There is nothing low or unworthy of the theme in this allusion, as there would be were we to derive an illustration from the vulgar modern competitions of male and female pedestrians or the brutal arena of the prize-fighter; for the pastimes of which Paul spoke were instituted by the authority of the state, and were participated in by men of the highest distinction, who when victorious in the contest were proud of their leafy crowns as if they had been honors won in the senate chamber or on the battle-field. The text suggests the intense determination of the runner, who, with eye fixed on the goal and with every muscle strained to its utmost tension, pressed forward in the race, never looking back to see what might be behind him, or around to catch the admiring gaze of spectators, but with concentrated purpose bent every energy of mind and body to the attainment of a single end. So, says the apostle, let us run the race that is set before *us*, keeping the incorruptible crown evermore in view.

We learn, also, that the law of the true Christian life is perpetual progress. Only see in what a variety of ways this truth is enforced in the Holy Scriptures. It is made obligatory by command. Dare any one rest contented with any measure of grace

already possessed? No; the injunction is, "*grow* in grace." Might not one be satisfied with the acquisition of so rich a treasure as faith? No; the requirement is, "*Add* to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." It is enforced by promises: "To him that hath shall be given." "Then shall ye know if ye follow on to know." "To him that overcometh will I grant to sit down with me on my throne." It is enforced by warnings: "He that putteth his hand to the plough and looks back, is not fit for the kingdom." So, too, the impressive figures and metaphors of Scripture illustrate the necessity of perpetual progress. The building rising from its foundation, the body growing to its perfect stature, the warfare to be waged till victory is won; these similitudes, and multitudes like them, teach even more impressively than didactic language, that what is worth commencing is worth continuing, until final completion is attained.

This is true without regard to outward circumstances. Paul was in prison when he wrote this text. Was not his occupation gone? Where now were his opportunities for usefulness? What race was there for him to run, shut up within the narrow walls of his prison? What could he *do*? He answers, "This one thing I do, forgetting the things that are behind and reaching forth to those things that are before, I press toward the mark." Then there was still a spiritual race to be run, nobler heights of Christian attainment to be secured. Yes, and the privilege of useful service to others was still to be enjoyed. This very epistle to the Philippians was the fruit of that imprisonment, and to-day we, in common with the people of God all over the world, are animated to new and nobler endeavors by its inspiring appeals.

This progress is possible also in every period of life. Paul was now far advanced in years. In his tender letter to Philemon he calls himself "Paul the aged." His last sermon had been preached. His last missionary journey had been accomplished. His last church had been planted. The time of his departure was at hand. He was willing to wait, and ready to go. Was he not ripe for heaven? Need he prolong the conflict? Might not the

way-worn pilgrim now lie down and rest during the little remnant of life yet remaining? Hear his answer; "Brethren, I count not myself to have apprehended, but this one thing I do, I press toward the mark."

Paul's motto must be ours. If we make it ours, then the best part of life yet remains to us—a life richer in enjoyment than that of childhood and youth; for the happiness of early years is often an unconscious, unappreciated happiness; richer in the possession of graces ever maturing; richer in the privilege of ever increasing usefulness; richer because diviner and fuller of heaven's own peace and blessedness, in consequence of ever-growing assimilation to Christ. Rivers do not grow shallower as they roll away from their sources, and so, it has been well said, the heart's river ought not to be an exception. It should flow on widening and deepening till it meets the ocean and mingles with it.

In one other sense it is true that our dearest interests lie in the future. Our earthly homes are dear to us, but the true home is not here. "In my Father's house are many mansions. I go to prepare a place for you." There many of our best friends and kindred already dwell. There is the life of recognition and reunion and communion in glory everlasting. There is the life of noblest service, and of divinest joy. The voyager must not always be looking back to the coast from which he sailed, but must turn his face toward the port he is seeking.

To press forward is to find safety, honor, happiness. "It is to enter the sunlight, to obtain the victory, to ascend the heavens."

"Blest seats, through rude and stormy scenes,
I onward press to you."

ETERNAL LIFE IN THE SON.

A Sermon Preached in the Chapel of Union Theological Seminary.

By the Rev. J. F. LATIMER, D. D.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."[1]—1 John v. 11, 12

The great majority of those who have lived upon the earth have passed away without leaving any memorial of themselves. Not that we are to suppose that they, although without remembrance, have been without influence in their day or upon those who followed them. All who have reached maturity enough to act as responsible beings have left their impress for good or for evil. Some who have exerted a beneficent influence upon all after times, doubtless, have been obscure and unknown. They have given impulse to movements that have been fruitful long after they were dead, but, though their work went forward, they were to the generations which were benefited by it as though they had never been born.

Of the comparatively few whose names have lived upon the pages of history, it would probably not be going too far to say, the larger part have been authors of no enduring work. Many filled the whole horizon in their day. Some were great conquerors, who swept over the earth like storms on the ocean, irresistible in their progress, leaving desolation in their pathway; but as the waves sink back to rest when the storm is over, so, after their fury had spent itself, the world settled down again as though they had never lived. Their deeds are as little recognized, as modifying the present, as the activity of those who have fallen into absolute oblivion.

But there is another class, made up of those who have been the authors of changes that modified the entire course of civilization. Such men were Aristotle, and Luther, and the Puritan heroes

[1] In the *Revised Version*, verse 12 is more correctly rendered: "He that hath the Son hath the life; and he that hath not the Son of God hath not the life"

who, more than two centuries ago, gave to England those free institutions that have descended to us, and that distinguish the Anglo-Saxon race wherever it is found to-day. These are the men whose names are still heard in the world, whose influence is still felt and acknowledged, and who, in all probability, will never be forgotten.

To this last class belongs Jesus Christ; and yet he rises far above every other member of it. That revolution which he instituted was immeasurably greater than any other. It is not too much to say that, whatever of good has resulted from the influence of other benefactors of the race, its potency has been augmented by the virtue which has gone out from him. It is Christianity that has rendered permanent what was really valuable in the systems of thought which have survived from the past, and has made possible those institutions which secure freedom and happiness for the nations that stand foremost among those of the times in which we live.

But not simply for this reason does Jesus of Nazareth surpass all others. Although those other great men are still remembered and revered, their *personal* influence was confined to the past. They started forward the movements which we trace to them, but soon their individual activity ceased. Others succeeded them and carried onward what they had begun. But now, with the utmost effort of the imagination, we fail to call up a vivid picture of them as they were. They are to us scarcely more than shadows. How true is this of one who lived so near our own times, and so near our own homes, as George Washington. His personality is strange to us. Who of us can think of him as sustaining a personal relation to us? To such men we build monuments; we preserve their forms and features in marble and in bronze; but they are gone. They live for us no longer. But Jesus Christ, though he was dead, is now alive forevermore. What he did while he was upon earth is still felt; but far more than that is true of him. His influence is *now* recognized as that of a *living* Saviour. There is a personal tie between him and all that are his. There is a personal homage paid him which no other can receive. In fact, there is a higher life all the springs of which are in him; and he says to his people now, as truly as he did eighteen centuries ago, "Because I

live, ye shall live also"; "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." In perfect harmony with this are the words of the text: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life."

Let us, my brethren, consider this eternal life in its relations to Christ; not merely as it is connected with what he did long ago, but as it is the result of a present personal relation to him as the living Saviour.

1. In the first place, it is by reason of a present personal union with him that what he did and suffered in life and death becomes efficacious in the highest sense to his people.

The world has profited by the mission of our Redeemer. Every age since the lowly babe was laid in the manger has derived advantage from his coming; every person who lives to-day in a Christian land is the recipient of untold benefits as the result of his work. But it is this personal union alone that makes his mediation available for a man's highest needs, and confers upon him that eternal life of which the text speaks, for "he that hath the Son hath the life; and he that hath not the Son of God hath not the life."

The sufferings of Christ were, as we all know, an atonement for sin. His obedience created merit which it was intended should become the possession of those who otherwise could not be acceptable to God. What he did and suffered, then, was with a view to providing a righteousness for sinners on account of which they might be justified and adopted into God's family. But the fact of Christ's suffering and obeying did not of itself transfer his merits to the sinner. In order to that it is necessary that he and the sinner be one person before the law. It is only when this legal oneness is realized that participation in his merits becomes possible. Before that bond is created, the man is dead in trespasses and in sins. If, once existing, it could be dissolved, that death would supervene again. Now, it is only as the *living* Jesus is the object of faith that the oneness just described exists. Had he not risen from the dead our faith would have been vain; we must have remained in our sins. It is in reference to this union with him, who was dead and is alive again, that the Apostle says:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." And again: "Ye are dead, and your life is hid with Christ in God."

But the benefit received is not merely a legal title to life. That title is necessary as a condition to its existence. But the union with Christ is also a *vital* union; a union mysterious and yet real, on account of which he becomes actually, and not figuratively, the source of the believer's life. He is the vine, they are the branches. He is the head, they are the members of the body. It is the Holy Spirit's work to create and sustain this union, as it is his office to create the capacity for this life; but it is from Christ, as the Scriptures plainly teach, that life flows into the soul, and it exercises all the functions of its spiritual existence as the result of this union with him. Because he lives, the redeemed soul lives also. As he is the author and preserver of natural life, so that in him we live and move and have our being, so, just as truly and no more mysteriously, is he the source of the higher life. Separation from him must result in spiritual death. The natural life which he sustains may continue to manifest itself in all its various forms—physical, intellectual, and moral. But the soul without that mysterious participation in Christ is dead. "He that hath not the Son of God hath not the life."

II. We pass now to consider, in the second place, the connection of Christ, as a living person, with the growth of the spiritual life, and the expansion of the powers of the new man.

Just as there are objects suited to call forth into activity and growth the intellect and affections of the natural man, so is Christ the object that calls into exercise the graces of the spiritual man. As the intellect would be dwarfed, and the affections would shrivel without their appropriate objects, so must the new nature continue ever weak and undeveloped without constant conscious exercise of its powers in respect to him as the risen and ascended Saviour.

Let me illustrate my meaning by reference to saving faith. Christ is the object of faith, not merely as he expiated guilt on the cross eighteen hundred years ago, but as he is the living Redeemer, who once died, but is now a priest upon his throne.

While he was in the grave, the faith of his disciples was feeble indeed. Stunned by the blow it had received, it lay as in a swoon, until, upon that brightest morning that ever dawned upon this earth, there came evidence that he was alive again. It was not long before he ascended to heaven, and they saw him no more; but their faith knew no wavering from that day. It only grew stronger as the difficulties that environed them were multiplied. The explanation of all this is found in the fact that an essential element of this faith is *trust in a living person*. Faith accepts truth, but truth, as it is made the basis of a promise, for the fulfilment of which it relies upon one who lives to accomplish it. Mere belief of facts, where there is nothing more than an intellectual apprehension of them, and of the evidence which substantiates them, can never save a soul. Myriads have had that sort of faith in the facts concerning the life and death of Jesus of Nazareth, and yet have perished. But with the inception of the spiritual life a great change takes place. The eyes are turned from the formulas which present the facts, and nothing more, to a *person* who says, "Come unto *me*, and *I will give* you rest." There is a recognition of him as the promiser, whose work has shown his willingness, and at the same time made him able to save; there is the consciousness of trust in him as faithful and true, and, as a result, the peace of God fills the soul, and the sinner rejoices in hope of everlasting life.

Nor is this experience of the new-born soul confined to the beginning of the Christian life. That of the old saint ripening for heaven is just the same. From the beginning to the end of the Christian's career, faith is simply the repetition of that act of the soul that first brought peace. Human life is so ordered that every hour offers occasion for the exercise of this confidence, and thus the condition upon which growth depends is realized. This constant looking to Jesus as the faithful promiser has made many a man, whose trust at first was as unsteady as the paralytic's grasp, a hero of faith, triumphant in his invincible confidence when trials came which tried their souls indeed. This growth always has been, and always will be, the result of looking unto Jesus.

In just the same way are *love* and *devotion* to the Saviour cultivated. As our love for those who are near to us in life becomes

stronger, and our devotion to them more complete, not as the result of anxious analysis and inspection of the state of our own hearts, but by contemplating those qualities in them that attract, so do these affections towards Christ increase by contemplation of him and of his work for us. He becomes, in this way (to use the figure which he has himself employed), meat and drink to the soul. "I am," says he, "the bread of life: he that cometh to me shall never hunger"; "If any man thirst, let him come unto me and drink." This means that Christ, held in steady view by the soul, is found to meet all its highest wants. Thus he imparts vigor to the spiritual life, and there is uninterrupted growth towards the stature of the perfect man in him.

There are Christians, my brethren,—and it may be that some of you who hear me this evening are among the number—who are accustomed to look within too exclusively. The result is that their attention is constantly fixed upon the lack which they discover in themselves. They are conscious of nothing but weakness of faith, coldness of heart, meagreness of devotion to the service of God. Now, it is well—nay, it is indispensable—for the Christian to look into his own heart. Self-examination is a duty of the greatest importance. But remember, it is just like the physician's diagnosis. It only reveals the nature of the disease, but of itself it can never cure it. It can only suggest the remedy; but the remedy comes from without. If faith is ever to be anything but a weak and wavering confidence, if it is ever to grow strong, it must be by looking out to the Lord Jesus, and trusting him as the faithful promiser. If love is ever to become warmer, and be strengthened into perfect consecration, it must be by contemplating Jesus as the one who gave himself up to the stroke for us, and who now lives a high priest, who can be touched with a feeling of our infirmities. Cease, then, to make yourself unhappy by minute dissection of motives and anxious quest for grounds of comfort within your own heart, and look away to Jesus. Then will you experience the blessedness of those whose hope has anchored them within the vail where he ministers; for "this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life."

III. Once more, let us look at this eternal life in relation to

the living Jesus, as it is *a life of activity*. I have just been speaking of contemplating Jesus, but you all know that to be a Christian means more than this. There must be eyes to behold the faithful and gracious Redeemer, but there must also be a will to do the commandments of the king. Our Jesus is a sovereign whose authority is absolute. Only in submitting to that authority, and making it the supreme end to please him, does the Christian apprehend that for which he is apprehended. It is the man that hears the voice of the King every day and finds his joy in efforts to realize his plans, and he alone, who is really living the eternal life. It is only for him that this earthly existence takes on its true significance. Such a life alone is really worth the living. Is it not so?

Let me beg you to consider seriously what there is worth having in life, even at its best, when it does not realize a plan which Christ has marked out for it. There may be great success, as the world estimates success. A man may even accomplish, without intending it, as many a godless man has, the purposes of God. He who makes the wrath of man to praise him may make such a man's achievements a blessing to after ages. But, after all, a Christless life must be barren of results which shall satisfy the soul of him who lives it; and there come times when those who are candid enough to deal fairly with themselves are forced to acknowledge it. There is a passage in the Autobiography of John Stuart Mill which touched me deeply when I first read it. He says that once, in his earlier life, it occurred to him to put this question directly to himself: "Suppose that all your objects in life were realized; that all the changes in institutions and opinions which you are looking forward to could be completely effected at this very instant, would this be a great joy and happiness to you? And," he continues, "an irrepressible self-consciousness distinctly answered, 'No?' At this my heart sank within me; the whole foundation on which my life was constructed fell down. All my happiness was to have been found in the continual pursuit of this end. The end had ceased to charm, and how could there ever again be any interest in the means? I seemed to have nothing left to live for." For months the cloud hung over him; and he describes his condition during that period of darkness in these words of Coleridge:

"A grief without a pang, void, dark and drear,
A drowsy, stifled, unimpassioned grief,
Which finds no natural outlet, no relief
In word, or sigh, or tear."

How sad a picture is it! And yet how true! It was no manifestation of a diseased mind, as Mill seemed afterwards to believe, but a wail from one of the most earnest spirits of our century; the wail of a soul from which the hand of an apostate father had shut out every ray that might have shone into it from him who is the Light of the world. O how different must it have been had Christ directed that life! For that wail we should have heard, "For me to live is Christ, and to die is gain."

But there is something worse than failure. The issue of a Christless life is not simply failure, it ends finally in irremediable ruin; and often, even before the curtain drops upon this present scene of existence, the desolation of it emerges into view. I know of no more accurate summary of the results of a life in which there has been heard no directing voice of the sovereign Jesus than that which the greatest of all poets has put into the mouth of Macbeth, when he is informed of the death of her who had led him with her to the brink of their common ruin:

"Out, out brief candle!
Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

In these words we have a ruined soul's own estimate of the outcome of a life that knows nothing of the authority of our King.

There is just one certain safeguard against making such shipwreck, and that is to submit to the control of Christ, and make his will the rule of our daily doing. In all the darkness and perplexity, he will direct. His guidance will be safety in every trial. The life that realizes his plan will be a life worth living indeed; for its course shall be "the path of the just, which shineth more and more unto the perfect day." He who realizes that life shall verify "the record that God hath given us eternal life, and this life is in his Son. He that hath the Son hath the life," whether the sphere of its activity be earth or heaven.

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PRAISE.

By Rev. T. M. McCONNELL, of Wytheville, Va.

Praise and thanksgiving are as old as humanity, and constituted man's original worship. When God had finished his work of creation, he placed man in the world to officiate as a priest in the great temple of nature, for the purpose of offering up the incense of praise and gratitude in behalf of the mute inhabitants of earth, so that "to glorify God is the chief end" of his existence, and to offer praise his natural employment. In fact, all other acts of worship are necessities, originating in, and growing out of, his fallen condition, and bear upon them the unmistakable marks of imperfection. Prayer implies want; confession implies guilt; preaching implies ignorance; but praise comes freighted with the memories of Eden, and speaks only of innocence and joy. But not only does praise antedate all other acts of worship, it will also survive all other acts, and will constitute the worship of heaven, so that it challenges especial attention, not only as a sweet souvenir of man's primitive purity, but also a prophecy and pledge of his future blessedness. It is an act of worship common alike to the church militant and the church triumphant, and lifts the soul up into communion with angels. It approaches nearer to a pure and perfect act of worship than any other, because it is the most disinterested part of our religious service, having in it more of God and less of self than any other act. Strictly speaking, there is a difference between praise and thanksgiving—the one having reference to the character, and the other to the conduct of God. We praise God for what he is, we thank him for what he does; but the Bible uses the terms interchangeably, and also to denote the joyous feelings of the heart, as well as the mere act of expressing them. This feature of religious worship is as old as man, and was doubtless sacredly preserved by Adam as a memento of his Eden home. After his expulsion from its blissful bowers, he, no doubt, often gathered his family around the blazing altar, at which he officiated as priest

and patriarch, to give thanks to God for some signal blessing. At any rate, we know that Noah gathered his family around him on the rugged summit of Ararat, and offered thanksgiving to God for his wonderful deliverance from death, and Abraham, after the rescue of his son Isaac, mingled the incense of a grateful heart with the ascending smoke of sacrificial fires as they blazed amid the sublime solitudes of Moriah, while Moses, surrounded by the mighty multitudes of emancipated Israel, led in a song of praise, whose merry music rang out in striking contrast with the doleful dirge of the Red Sea, beneath whose sobbing surges God immersed the hosts of Egypt.

That song of praise, then, whose keynote was doubtless struck in Eden, has ever echoed along the centuries of time, but nowhere, perhaps, is it heard more distinctly than in the life and writings of the Psalmist. Over and over does he exhort men to remember the goodness of God and to praise him for it. In fact "Hallelujah" is the alpha and omega, as well as the keynote and refrain, of a large majority of the Psalms, which very clearly shows that, in the opinion of David, it is not only an important duty, but one likely to be forgotten, or at any rate neglected, and as a matter of fact we find this to be true. Men generally have their memories loaded with the recollections of dark days and bitter disappointments, while the mercies of God are soon forgotten; so that to murmur and complain is the rule of human life, while the song of praise and the note of gratitude constitute the exception. Very few indeed come to God as the affectionate child sometimes comes to the fond father, throwing its little arms around the parental neck, and when asked what it wants replies, "Nothing, I just want to love you." Seldom indeed do we come to God simply to express our love for him and our gratitude to him. As a rule, we come as chronic beggars, with prayer rather than praise upon our lips, with a request for further blessings and perhaps with but little gratitude for past mercies. The Psalmist, guided by inspiration, well understood this trait of human nature, and hence his frequent exhortations, to remind men of their neglect of this important duty. The duty of prayer is mentioned in the Bible, it is said, more than five hundred times, while the exhortation to praise

God occurs much oftener, so that if the one be a duty, manifestly so is the other. In addition to the oft repeated injunctions of David, we have the command of our Lord himself, "Rejoice and be exceeding glad," as well as the twice repeated command of Paul, "Rejoice in the Lord alway, and again I say, rejoice," from which it is abundantly evident that the Bible regards it as man's duty, not only to be grateful and glad, but oftentimes to give expression to his gratitude and gladness; for praise is but the joyous expression of gratitude, but the natural and instinctive overflowings of the appreciative soul in the sweet symphonies of song, but the feelings of the grateful heart set to music. Not to feel grateful and glad is therefore sinful, and not to give expression to such feelings is likewise sinful.

That it is man's duty to give expression to his feelings of joy and gratitude, both by life and lip, is evident from a contrast between the effects produced by such expression and those produced by the want of it. In every community two classes of men may be found. They may be members of the same church, adopting the same creed, and observing the same form of worship, or perchance members of the same family, fed upon the same food, breathing the same air, and receiving the same blessings, and yet their influence upon the world is as different as can well be imagined. The one class is morose and gloomy, while the other is merry and glad, and in consequence the influence of the one class is salutary, while that of the other spreads itself over the world like the shadow of the upas tree, blighting and poisoning everything within its reach. Just as in the physical world we find the diamond and the charcoal composed of exactly the same material—carbon, but, while the one glistens and blazes in matchless beauty, the other remains dark and unresponsive to the kisses of the light, so among men we find both diamond and charcoal characters. The difference between the diamond and the charcoal lies in the simple fact that, while one reflects the light, the other absorbs it; and so the difference between the two classes of men is found in the fact that the one class absorb all the light and love that God bestows, and yet remain sad and gloomy under it all, while the other, receiving the same mercies with thankful, appreciative hearts, reflect

the light of love and joy upon the world through smiling countenances and singing tongues. The one class have a carefully preserved photograph of every sorrow, and can talk by the hour of their manifold troubles. They obliterate from memory all the bright events of life and dwell with apparent pleasure upon all the dark experiences of the past. They can repeat whole chapters of lamentations, and seem to prefer the mournful hoot of the owl to the merry music of the mocking-bird. They compel the soul to live in a house built of black stones, with windows draped with black curtains and walls festooned with funereal crape. They ornament their rooms with sad pictures and fill their shelves with sad books. In their Christian experience they never get beyond the seventh chapter of Romans, and their constant cry is, "O wretched man that I am!" They never reach that exalted height occupied by Paul, where he boldly flings to the world the broad challenge, "Who shall separate us from the love of God?" and defies the universe to answer. It is no wonder that such characters repel rather than attract, and that men often feel in regard to them as the little girl felt when she said that she "did not care to go to heaven if her gloomy grandma was going there."

On the other hand, the other class receive God's mercies with thankful hearts, and express their joy and gratitude in songs of praise. Their memory dwells upon life's brightest pictures and their face is wreathed with sunny smiles. Their faith translates even the dark providences of God into messages of mercy and lessons of love, so that upon their lips the glad "Hallelujah" never dies. Such lives necessarily exert a salutary influence upon the world, and so not only bring glory to God, but good to their fellow-men.

In view, then, of such results, it is not only man's duty to be grateful and glad, but sadness is positive sin. This assertion does not mean that the strings of the heart, when swept by the hand of pain and sorrow, will not quiver under the touch and vibrate with a momentary moan, or that there is anything wrong in such an instinctive response; but it does mean that that settled sadness and gloomy melancholy with which the soul so often shrouds itself is in direct violation of God's clear command, and in conspic-

uous conflict with man's highest interests. This contrast between the effects of gloom and gladness not only attests man's duty to live a life of perpetual praise, but it also bears witness to the high privilege he enjoys in so doing. It is a privilege because of the benefits to be derived from it, and these benefits are two-fold. First, those which accrue to the world through the salutary influence exerted upon it by such examples, and second, those enjoyed by the man himself through the reflex influence upon his own heart and life. Solomon testifies that "a merry heart doeth good like a medicine," and personal observation teaches that even a smile is contagious. Those, then, who possess happy hearts and loving lips are public benefactors, whereas gloom ever casts a shadow dark and baleful over all within reach of its poisonous influence. But a life of gratitude and gladness not only confers blessings upon others; by its reflex influence it also brings blessings to the heart thus characterized; for, according to the testimony of Solomon, "he that is of a merry heart hath a continual feast." The act of praise will not only develop the graces of joy and gratitude, but it will cause the whole soul to expand with holy emotions, and will foster and develop every other Christian grace, just as the sunshine brings out the beauty of the flowers; and as the natural flowers cannot flourish in the dark, neither can the Christian graces flourish amid the blighting shadows of despondency and gloom. Praise thus expands the capacities of the soul, and lifts it to a higher plane of Christian experience. It promotes a deeper love for God, upon the excellences of whose character it delights to dwell; an humbler view of self, by contrasting its poor attainments with the divine perfections; a more ardent zeal for the advancement of religion, that it may spread abroad the honors of the soul's Benefactor; and in fact has a tendency to strengthen and develop every noble impulse and good disposition of man's nature. But it is not only a privilege to praise God because of the benefits to be derived from it; it is equally so because of the pleasure to be experienced in it. David exhorts men to "praise God, for it is pleasant;" and again he says, "It is a good thing to give thanks unto the Lord, and to sing praises unto his name, for it is pleasant and praise is comely." It is undoubtedly

the most pleasant of all the acts of worship, for it must necessarily spring from a bright, cheerful mind, and its natural effect is to fill the soul with peace and quiet. Nothing delights the heart more than the sweet symphonies of song; but song is the natural channel and chosen vehicle of praise. Prayer is the language of guilt and want, but praise is the unwritten poetry of a happy heart. It is the instinctive and irrepressible outgush of love and gratitude; but love is the motive power of all pleasure, giving color and character to every feeling that delights the soul, while thankfulness is the lingering fragrance of vanished joys—the echo of merry music which still resounds through memory's halls—so that praise, springing from such a parentage, cannot be otherwise than delightful. It is not only the product of a joyful heart, but it brings joy to the heart, and warms and gladdens and soothes the mind, lifting it above the world and fixing it upon things eternal and divine. It thus sheds upon the soul the sweet influence of peace and strengthens it with the strong arm of trust. It is, perhaps, impossible for man to consider God's mercies without experiencing a feeling of gratitude, and so praise is simply the natural and voluntary song of the soul made sensible of the love of God through the influence of his manifold mercies. The motive, then, inciting man to praise God springs out of his love as reflected in his goodness and mercy; and upon this the inspired writers always base their exhortations, as when David says, "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men;" or Paul, taking up the refrain of the Hebrew bard, exclaims, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." These mercies are far too numerous and varied to be mentioned, or even imagined by the finite mind, for they are as infinite as God himself; but it should never be forgotten that they all borrow their sweetest significance from the cross, and lose their lustre in its transcendent glory; for every blessing of providence, as well as every gift of grace, comes to man by way of Calvary, and is perfumed with the rich fragrance of a Saviour's blood.

"IT IS WRITTEN AGAIN."[1]

A Sermon by the Rev. S. M. SMITH, D. D., Columbia, S. C.

"Jesus said unto him, It is written again."—Matt. iv. 7.

These words begin our Saviour's reply to the second temptation. The first approach was made through the channel of natural hunger, intensified by a fast of forty days. Addressing himself to the instinctive craving of the physical frame for food the tempter said, "Command that these stones be made bread." He was met by a quotation from Scripture, viz.: "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Taking his cue from this use of the Scriptures, and the importance assigned in the very text quoted, to the word of God, the devil bolsters up most ingeniously and plausibly his next temptation by a Scripture text. Having failed to insinuate into the Saviour's mind a doubt of God's providential care, and thus persuade him to take the matter of his support into his own hands, he passes from the one extreme of distrust of God to the other of presumption: "Cast thyself down"; and having been foiled before by a "thus saith the Lord," he now brings the very same authority to justify the course suggested: "Cast thyself down; *for it is written*, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

How very apt seems the quotation—how suited to the circumstances! Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, said the Saviour. "Well," answered the tempter, "here is one of those very words, trustworthy enough, by your own statement, for a man to live by: The angels themselves are commissioned to *bear thee up*, lest at *any time* thou dash even thy foot against a stone. Here is warrant, divine

[1] This sermon was requested for publication by one of the editors of the Magazine, who heard it preached several years ago, at a meeting of the Synod of North Carolina, in Concord.

warrant, for your faith, therefore cast thyself down; prove in one and the same act your own faith and the care of the Father; illustrate his faithfulness and attest your claims to the Messiahship before the throngs which crowd the precincts of the temple. You have the clear, plain promise of protection and safety; the word of God is pledged to it." Just here come in the words of the text: "Jesus said unto him, It is written *again*."

In this answer, which sets one passage of Scripture beside another, we have a principle at once so simple and natural that the mere statement of it wins immediate and unreserved acceptance, a principle so fundamental as to form the basis of all sound interpretation, the backbone of all vertebrate theology, *i. e.*, that which makes theology systematic, consistent, complete; a principle so practical as to underlie all application of Scripture precept and promise to the daily personal concerns of life, necessary to prevent gross misinterpretation and misuse of the word of God. And yet, simple, natural, fundamental, and practical as it is, we have, in sad abundance, the evidence of its being frequently ignored entirely. We see it in what the late Dean Stanley somewhat poetically styled the discordant echoes of a disunited Christendom. Did you ever meditate upon the anomaly presented by the sight of so many, such variant and even contradictory systems all professedly deduced from this one Bible, and deduced, too, by earnest, thoughtful, conscientious students? Two systems, perhaps, mutually exclusive each of the other, presenting almost contradictory doctrines, and each ostensibly supported by a long array of proof texts from the same Bible! Moreover, some ecclesiastical organizations have used the Bible to justify conduct which outrages all enlightened understanding of the most elementary principles of Christianity as now generally understood. Some of the saddest and darkest pages of history bear testimony to the truth of this statement. Occasionally individuals will conscientiously defend certain things as founded on scriptural teachings which would surprise us beyond measure had we not so much evidence of the blindness with which men read, or the ingenuity with which they pervert the word of God.

All such misuse, misinterpretation or perversion of scripture, if

honest and conscientious, may be traced to one cause, viz.: the use of some text, precept or incident of the Bible *taken alone, isolated from its own context, or from the general spirit and teaching of the Word as a whole*, what St. Peter calls the wresting of scripture, *i. e.*, tearing it from context or association; it is using it as the devil did in the temptation, except that he did it wittingly and purposely. A corrective is found in our Lord's answer, "It is written *again*."

Compare scripture with scripture:

1. To interpret obscure, mysterious, doubtful passages by the help of those which are clearer and plainer.

2. To limit and bound certain statements which a little reflection will convince any man would be misunderstood if taken alone and unqualified.

3. To fill up and complete doctrinal declarations which would otherwise be very inadequate, or else present very one-sided or exaggerated views of some particular fact or doctrine.

The Bible nowhere contradicts itself; it nowhere errs and stands in need of correction at man's hands. We believe it to be infallibly correct and consistent with itself from beginning to end; but it must be taken as a whole, studied in its general, complete teachings, each passage interpreted in the light of its context preceding and succeeding, and in the light of other portions of the Scripture bearing more or less directly upon the same subject.

Some of you may have heard of the preacher who perverted his pulpit to vent his hatred of what he considered the fashionable folly of dressing the hair high up on the head, taking as his text "top-not, come down!" which he professed to find taught in Mat. xxiv. 17. This is absurd enough to provoke a smile, and yet it is not more erroneous than some solemn and serious sermons. I remember hearing one preached by an educated, cultivated minister from the text, "Ye must be saved," with special emphasis upon the "must." Not may or can, said the preacher, but *must*. Now the Bible nowhere teaches such a thing; his text was procured by tearing a clause out of its connection, a clause of secondary importance, too, containing rather a condition or qualification of the leading lesson of the verse, viz.: that there is only one way of sal-

vation; that all who are saved must be saved in that one way. Acts. iv. 12.

These are extreme instances, but they illustrate a wide spread error; an error upon which many false doctrines and much inconsistent conduct are based.

We now invite your attention to some use of the natural and sound principle of interpretation employed by our Saviour to correct the tempter's perversion of Scripture, and we shall give some illustration of what we mean by interpreting scripture consistently with itself, and by means of itself.

First, Explain the obscure, the mysterious, the perplexing, by that which is clear, plain, and indisputable.

We find in Gen. xxxii. 24–32, a weird, wonderful scene recorded, surrounded with much to perplex. It seems a mystic panorama, in which the Almighty, in human form, contends throughout the long hours of the night with his servant Jacob, wrestling unto the breaking of the day; the lonely struggle unwitnessed by human eye—man contending with God, contending with all his strength, and with a persistence that knows no yielding, coming off at sunrise victorious, but with marks of the struggle remaining as a immemorial memoir of the ever-memorable night! What can be the meaning of so mysterious an experience? That it has some meaning, some practical bearing upon succeeding generations, is evident; for it was from this very event that Jacob derived the name Israel, that figures so prominently all through the Bible afterwards, in both literal and figurative use. Moreover, the prophet Hosea, writing more than ten centuries afterward, makes a very practical application of the experience. Says he: "Yea, he had power over the angel, and prevailed; he wept and made supplication unto him; he found him in Bethel, and there he spoke with *us;* even the Lord God of Hosts; the Lord is his memorial. *Therefore* turn thou to thy God; keep mercy and judgment, and wait on thy God contiuually." (Hos. xii. 4–6.) Wait on thy God *continually.* The central feature, the prominent point, in that strange struggle, was Jacob's unwearying persistence, expressed in the declaration, "I will not let thee go, except thou bless me." In this lies the main lesson of the incident;

the success with which this persistence was rewarded warrants the exhortation of the prophet, "wait on thy God continually."

Now, turning from the baffling mystery with which this great lesson is surrounded in the incident, we find essentially the same features in a scene in our Saviour's life. It is where the Syrophenician woman burst the barriers of race prejudice, and came to the Messiah of the Jews seeking healing for her daughter. She overcame the apparent reluctance and repeated discouragements and rebukes of the Saviour, who, for once, seemed insensible to a suffering suppliant, and deaf even to the disciples' entreaties in her behalf; but she exhibits Jacob's spirit, "I will not let thee go, except thou bless me," and the pleading pathos and patience of a mother's love triumphs.

Here is a wrestling which seems perfectly natural and simple, and has, doubtless, encouraged many a sad heart to wait on its God continually. Putting these two incidents together, we can read more clearly the lesson of Jacob's wrestling at the brook Jabbok. He was passing through the same experience as the distressed daughter of an alien race, the same experience that many a Christian has since passed through, to learn afterwards how rich and full and free is the blessing which seems at first so reluctant and slow.

In Heb. xii. 6, we read, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This seems a strange, paradoxical statement, when read under any circumstances; but when the light of our home has gone out, and we read it in the darkness of bereavement, with that anguish of soul which interprets so fully what is meant by the chastening and the scourging, it seems impossible to reconcile such a blow with love, and the heart finds it hard to believe that whom the Lord loveth he chasteneth.

But we turn to the eleventh chapter of St. John, and we read of the sickness of Lazarus, whose sisters sent unto Jesus saying, "Lord, behold he whom thou lovest is sick." Now the Saviour's affection for Lazarus seems to have been so strong, so marked, so conspicuous as to designate him preëminently as "he whom thou lovest"; and we read expressly a verse or two further that "Jesus loved Martha and her sister and Lazarus"; yet the very next verse

follows this statement with the remarkable words, "when he had heard therefore that he was sick, he abode two days still in the same place where he was"; *i. e.*, though having just received the sisters' appeal he remained where he was, and allowed Lazarus to pass through the trial of sickness and death, and his sisters to have their hearts wrung by all the torture of seeing him languish before their eyes, pass away from their sight, and of laying him in the grave; and added to all this, the agonizing doubt of the love of a Saviour who could receive their sad appeal with such seeming indifference. And yet we read that he loved Mary and Martha and Lazarus, that his sympathy was so deep and tender and thorough that he wept at the sight of their grief, though he knew that in a few moments it would be turned into joy.

Here in this narrative, so simple and touching, we see the truth, "that whom the Lord loveth he chasteneth," illustrated in the actual conduct of the Saviour, in just such a scene as that which so peculiarly tries our faith. Here we have all the accompaniments and circumstances, so vivid, so natural, so eloquent! the darkened, desolate home, the new-made grave, the hot tears of recent grief, the tender reproach, "If thou hadst been here," with the implied reflection "and we sent for thee, too."

Is not this exactly the feeling of the child of God who has prayed so earnestly and constantly that some loved one might be spared, only to see death come to wreck the hopes and wring the heart?

Second, We should compare scripture with scripture in order *to limit our application of passages which reflection will show must receive some qualification.*

We find in Luke xi. 9, 10, the following comprehensive promise: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Now some persons are ready to interpret this promise as an unlimited pledge and guarantee that everything they pray for shall be given them; and the text quoted, if taken alone, might possibly warrant such interpretation. But we know that this cannot be true. It would leave the Almighty no discretion; it would

bind his providence and grace by the caprices, prejudices, short-sighted, ignorant desires of his children; pledging him oftentimes to grant what will prove their greatest injury, and might possibly prostitute his power to aid in the execution of criminal designs or the gratification of evil desires. So we see that this broad grant must be qualified by other Scripture teachings on the same subject. Thus we answer one who brings up this promise to bind God to bestow anything and everything he chooses to ask, Yes, but "it is written *again*" on this subject of prayer that we must ask things consistent with God's holy will, 1 Jno. v: 14; that we must ask with pure purpose, not asking amiss, to consume it upon sinful desires, Jas. iv. 3; we must ask in faith, nothing doubting, Jas. i. 6; we must ask earnestly with our whole heart, Jer. xxix. 13; we must ask without mental reservation in favor of any known sin, Ps. lxvi. 18; we must ask with purpose and effort to obey any and all of God's commands, 1 Jno. iii. 22.

Thus we find no less than six clear qualifications or limitations, just as plain and explicit as the promise, and the promise must be viewed as bounded and limited by these. Of course we cannot expect these guards to be repeated in connection with every promise given. Such repetition would destroy the symmetry and beauty of the Scriptures and unfit them for practical use. No book is written upon any such method.

Possibly some one may attempt to justify a course of sinful indolence or extravagance by a reference to the text which forbids corroding care and anxiety as to what we shall eat or drink, or wherewithal be clothed, and he may point to the ravens and the lilies and say, "I cannot suffer, God cares more for me than for the fowls or the flowers."

Very true, we answer, but it is written *again:* "If any man provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel," 1 Tim. v. 8; "Six days shalt thou labor," Ex. xx. 9; "For when we were with you we commanded you, that if any man would not work neither should he eat. . . . . Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread," 2 Thess. iii. 10–12.

Solomon gives a melancholy picture of the field of the slothful and the vineyard of the sluggard, and teaches by it the practical lesson that unto such shall poverty come with the speed of a traveller and want as aggressive and resistless as an armed warrior.

The text itself is an illustration of this limiting the application of one passage by the qualification contained in another; "He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone;" this text taken alone would seem warrant for any recklessness, for any disregard of the plainest dictates of common sense, the clearest lessons of experience and observation; but it is written again, "Thou shalt not tempt the Lord thy God." This is warning against perversion of God's promise to encourage heedlessness, slothfulness or recklessness; when any man flies in the face of all ordinary precaution and prudence, disregards the laws of health, business, honesty, diligence, decency, as many do, he is "tempting providence," abusing the Scripture, prostituting its promises, dishonoring God by a presumption which he calls faith, and he will assuredly suffer its consequences.

In the *third* place, compare scripture with scripture *in order to complete and correct incomplete, one-sided or exaggerated doctrinal views.*

The anomaly noted in the beginning of our discourse, presented by so many variant, conflicting and even contradictory doctrines held by the different denominations, and all professedly derived from the teachings of this same Bible; this anomaly is due chiefly to incomplete, one-sided or exaggerated views of some portion of scripture truth.

Suppose a number of portrait painters were to go to work to paint the likeness of some celebrated man or of some famous beauty. Each artist has his own private judgment as to which is the most important feature in the human countenance or the finest part of this particular face, and each determines to give special emphasis to it. The result is one picture in which the brow is elaborately exaggerated to the neglect of the rest of the face; another in which the painter has laid out all his strength on the eyes; another in which the nose dwarfs all else into insignificance,

and a fourth which is little more than a splendidly executed mouth! All of these pictures would be mere caricatures, however excellent the artist might be and however well each might paint the particular feature he specially admired. The whole face in its just and natural proportions must be given in order to a good portrait; so with the system of doctrine contained in the Bible. Exegetical acumen, and critical scholarship, and theological depth will not avail if exercised upon partial views, isolated texts, single doctrines, to the exclusion of others.

By the exclusive study of God's sovereignty one may deduce fatalism from the Scriptures, and bolster it up with a long array of proof texts. By a similar use of those passages which teach free agency, another may defend as scriptural the doctrine that man works out his own salvation. By confining himself solely to such passages as emphasize the love and mercy of God, a third may claim universal salvation for all men as a doctrine of the Bible. On the contrary, any one who will compare scripture with scripture will see God's sovereignty and man's free agency both abundantly taught, likewise the infinite love and the immaculate justice of God; and so on with these pairs, correlative and complementary of each other, blending into one complete doctrine like the double picture in the stereoscope, the whole of Bible doctrine uniting into consistent perfectness like the many-colored beams of the rainbow coalescing into the white light. It is only when the doctrines are broken like the refracted rays that there seems disagreement or discord.

In Romans ix. 17, 18, we read, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

Now, considering this passage alone, one might possibly conclude that the only purpose of God in creating Pharaoh was to destroy him; that he was created simply and solely as fuel for divine wrath; that having brought him into this world to this end only, he hardened him to prevent his escape, and forced him to ruin merely to show his power.

Turning, however, to the Book of Exodus, we find that Pharaoh was warned repeatedly; that Moses had thirteen interviews with him; that many signs and wonders were wrought for him; that ten plagues visited him and his people, in proof that the demand made upon him was divine; that these plagues, very mild at first, increased gradually in severity, and ceased at every sign of relenting on Pharaoh's part, until at last the Israelites were released and Pharaoh was yet safe; that he finally procured his own ruin by pursuing them and attempting to hinder God's will by force; that he thus scorned every warning, trampled on God's forbearance and persistently and defiantly brought destruction on himself. The narrative shows that the providence of God gave the Egyptian king every conceivable opportunity to repent and amend his ways, but that he abused the long-suffering of God, presumed upon his mercy and hardened himself against the afflictions sent to subdue him, and furnished thus a fearful illustration of the truth of "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. xxix. 1.)

In Prov. i. 24–33, we have an inexpressibly dreadful picture—man deserted utterly of God, with no Holy Spirit to woo or warn him, no gospel to save him, no heaven to welcome him, only hell gaping in expectancy of his entrance—irrevocably doomed.

We fancy such a condition so horrible, so unnatural, that the very heavens would look dark and sombre, and the air be filled with alarming portent and premonition of ruin; that there would be something in the man's face like the mark on Cain's brow; that men would hold their breath and shudder as he passed; that wherever he went he would carry a cloud of care and gloom as oppressive as the air of the chamber of death; that to the man himself despair would drape all life in the habiliments of mourning, that he would walk the earth feeling like the dead unburied! And this idea will rob the fearful fact of half its force. The truth is, a man may pass unconcerned and smiling through such an experience, until the shadows gather over him, and the foretokenings of eternal ruin fill his dying hours with a wretchedness which is but the distant echoes of the weeping and the wailing and the gnashing of teeth.

We see in king Saul, amid all the pomp and pride and circumstance of royal position, a human being abandoned of God. Doubtless there was nothing very remarkable to outward observation in his life. The court went on as usual; he held his council meetings, his parades, his royal feasts; he still drank the adulation of his courtiers, and men were ready to court his caprices and quick to do his bidding. Earth seemed as fair as ever, but he was doomed, and doomed irrecoverably. Perhaps in his own soul there was nothing unusual beyond that fearful restlessness and dissatisfaction and discontent; the ceaseless, insatiable craving after something that was ever wanting. And thus he went on, until at last the time came when God "laughed at his calamity and mocked when his fear came." In his extremity he sought God, but found only the ghost of God's prophet disquieted to announce his doom. God had called, but Saul had refused; God had stretched out his hand, but Saul would not regard it; he had set at naught all of God's counsel and would none of his reproof, and now it was too late. He had been abandoned. God forbid that any hearer should repeat Saul's senseless, wicked folly!

We have thus furnished some illustrations of this simple and natural canon of scripture interpretation. You can apply it indefinitely. Compare scripture with scripture, my hearers; the Bible is its own best commentary. Be careful not to wrest one verse or sentence from its context and connection. Remember that "it is written *again*" about many things in God's word. We have it, line upon line, precept upon precept, here a little and there a little, that the man of God may be perfect, thoroughly furnished unto all good works. To this end all of it is profitable; but it must be used consistently with itself, conscientiously, intelligently. "O Lord, open thou our eyes, that we may behold wondrous things out of thy law." Amen!

THE SYMPATHY OF CHRIST.

By Rev. R. C. REED, Charlotte, N. C.

When a certain leper sought healing, Jesus, "moved with compassion, stretched forth his hand and touched him." This was the first time the poor leper had felt the touch of a human hand, unless the touch of a leprous hand like his own, since the beginning of his sorrow. There was no one else who could easily have been induced to touch him. To touch a leper was to become one with him in his ceremonial defilement; it meant to come under the same sentence of exclusion from the social and religious relations of life. Why did Jesus touch him? It was not necessary to a cure. It was only necessary as a means of giving very prompt and emphatic expression to his compassion. It laid to rest at once and forever the doubt which put an "if" in the poor sufferer's prayer. By that touch Jesus identified himself with the leper. He placed himself under the law that he might redeem him from the curse of the law. Had not the leper been healed Jesus must have shared the penalty with him. Henceforth they are partners. Either he must become clean like Christ, or Christ must become defiled like him.

When Jesus met the funeral procession at the gate of the city of Nain he had compassion on the widowed mother, whose only son was being carried forth to burial. He said to her, "Weep not"; and then, drawing nigh, he touched the bier. To touch the bier upon which the dead was borne was to contract ceremonial defilement. Why did Jesus deliberately place himself under the penalty of that law? The poor mother of the dead boy had been constrained by the necessities of the case to touch the bier. Jesus showed his sympathy by putting himself in the same category with her. By touching the bier he said to the mother: "I am one with you in this sorrow. In all your affliction I am afflicted. Does the law pronounce you unclean? Then it shall pronounce me unclean." Had he not raised the son to life he must have shared

the penalty of the law with the mother. He so identified himself with her that, whatever should befall the one, should befall the other. If grief come to one it must come to both; if joy to one, then joy to both.

The sympathetic touch in these cases is illustrative of a truth precious to the Christian heart. Jesus does not stand afar off and save sinners by a naked exercise of power. He draws near and touches each sinner through community of nature, and establishes a bond of sympathy, of love and of identity. "It behooved him to be made like unto his brethren in all things, that he might be a merciful and faithful high priest." "We have not a high priest that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are." Jesus has forever identified himself with those whom he saves. In order to touch them he deliberately placed himself under the penalty of that law which excludes the polluted from companionship with the pure. By that act he said to the sinner, "I am one with you in your great calamity. Whatever its issue to one, that it must be to both. Henceforth we are coëqual partners. If condemnation comes to you, it must come to me. If glorification shall come to me, it must also come to you." It was to the poor leper a blessed thing to be healed, but the value of the cure was greatly enhanced by the way in which it was effected. He was made to feel that the divine power which wrought the cure was linked with a human sympathy more than motherly in its tenderness, and the outflow of which could not be restrained even by legal enactment. It will reach him if it must cross law and incur penalty to do so. He came worshipping the power, and doubting the willingness; he went away thinking little of the power in his joyous adoration of the wondrous compassion. He not only obtained a cure, but better, if possible, he found a friend with a heart as warm in its love, and as great in the reach of its sympathies, as the heart of God. So with the saved sinner, he is not only cleansed, but clasped in the close embrace of love. The power that saves is coupled with a heart that feels; and better, if possible, than deliverance from sin is the tie of eternal brotherhood with him who delivers.

THE CHAMBER OF PEACE.

[SELECTED.]

"The pilgrim they laid in a large upper chamber, facing the sunrising. The name of the chamber was Peace."

After the burden and heat of the day,
The starry calm of night;
After the rough and toilsome way,
A sleep in the robe of white.

O blessed Pilgrim! we see thy face
As an angel's face might seem,
For, lying pale in that shadowy place,
Thou dreamest a golden dream.

The stars are watching the sleeping saint,
And lighting the sleeper's brow;
But the light of the stars is cold and faint
To the glory he dreameth now;

For the things that are hid from waking eyes
Shine clear to the veiled sight;
From the chamber dim where the Pilgrim lies
We can watch the fountains of light.

The journey is over, the fight is fought,
He hath seen the home of his love;
And the smile on the dreamer's face is caught
From the land of smiles above.

O! sweet is the slumber wherewith the King
Doth cause the weary to rest!
For, sleeping, they hear the angels sing,
They lean on the Master's breast.

After the burden and heat of the day,
The starry calm of night;
After the rough and toilsome way,
A sleep in the robe of white.

II. EDITORIAL

We are grateful for the many expressions of appreciation and approval we have received from our patrons. Especially are we indebted to those who have interested themselves in securing for us additional subscribers. Will not each one who receives this number of The Magazine, perform for us a similar service? One other subscription beside your own will be of *immense value* to us, and will cost you but little effort. Try it.

"A MINISTRY OF GIFTS WITHOUT FORMAL ORDINATION."

In the recently published work of the late Dr. Alex. T. McGill, on Church Government (p. 216), occurs this passage: "Facts in modern times, and the times of our own generation, constrain us to believe that a ministry of gifts without formal ordination at all, is now and then sent into the field for this very purpose of teaching the world what succession ought to be in its main prerequisites of spiritual and superior gifts imparted to the faithful,"—a passage which distinctly commits the venerable author to the opinion, that the Head of the church calls some men, in this age, and among Protestants, to neglect ordination at the hands of the regularly constituted ecclesiastical authorities, and, yet, still to perform the functions of the ministry of the word.

There can be no question that there have been times when God called men to preach without the recognition of the church, because such recognition could not be secured. The case of Peter Waldo and his associates is just in point. Having procured the translation of portions of the Scriptures into the language that they understood, and found them precious to their own souls, they felt the impulse to tell the good news to others. They sought the approval of the church, but failed to obtain it. Under the circum-

stances, they judged, and judged correctly, that they were called to go on without the endorsement of the hierarchy, which claimed a monopoly of spiritual gifts. The blessing of God upon their labors, a blessing which has continued to attend the efforts of their successors to this day, may fairly be adduced as evidence that they were "sent into the field for the very purpose of teaching the world what succession ought to be in its main prerequisites of spiritual and superior gifts imparted to the faithful." The same may be said of Wyclif's "poor priests," who, in fact, acted at first under the authority of the Bishop of Lincoln, and probably of other bishops. It was only when they had to choose between preaching without episcopal recognition and remaining silent, that they went forth to demonstrate the power of a ministry of gifts without ordination. And, again, the unqualified approval of God may safely be inferred from the fact that these humble men and their successors were made instrumental in preparing the way for the cordial reception by the common people of the great doctrines of grace in the time of the Reformation.

When the spirit of John Wesley was stirred at the sight of the dead formalism of the Anglican Church, he sent out preachers who went without the sanction of that church, because such sanction could not be had, to carry the gospel to the people. Their work, too, has lived after them; and all the great things that Methodism has done, is doing, promises still to do, for the world, prove, as we believe, that Wesley's evangelists were, under their circumstances, called to preach the gospel without recognition from the Anglican heirarchy.

All these movements furnish striking illustration of the power of a ministry of gifts without formal ordination, and have demonstrated the correctness of the principles with which they started by perpetuating their influence for good to the present time—the "poor men of Lyons" in the Waldenses, the "poor priests" of Wyclif in the Puritans, the lay preachers of Wesley in the Methodists.

Now it is a remarkable fact that all these parties which began with defying the ecclesiastical canons as to ordination, ended by showing that they were far from depreciating ordination. So

far, in fact, were they from this that, in each case, as soon as it became certain that they could not get the recognition of the church authorities as constituted at the time, they organized themselves according to the model which they believed had the warrant of Scripture, and, under these organizations, their ministers were authorized to do their work; that is, they were ordained.

Had we space, it would be easy, by an induction of the facts, to show that every movement in the direction of lay-evangelism that has proceeded upon the principle that formal recognition of the minister, as such, by some regularly constituted organization of the people of God (*i. e.*, ordination) was of no moment, has either speedily come to naught; or, being perpetuated, has wrought incalculable injury to the cause of Christ. From the days of the irresponsible wandering evangelists of whom we read in the *Teaching of the Twelve Apostles* to "the times of our own generation" it has been so.

We freely admit (and we have more to say about this further on) that in many communities, and especially in the larger cities, the regular ministry fails to reach the masses; notably, certain classes of people. The churches are often little better than clubs, organized for the edification and gratification of the select few who are able and willing to pay handsomely for what they get. Under such circumstances many noble men, who were only laymen, have given themselves to the work of supplying the spiritual destitutions around them. In some cases these persons have felt called to devote themselves entirely to preaching the gospel. There has been no reason, in our day, why those who have approved themselves as fitted for the work should not have secured recognition at the hands of the regularly constituted authorities in the church, and proceeded under their supervision. *It is only when they seek to secure such recognition and fail, because those authorities are not willing to allow the simple gospel to be preached, that they are justified in proceeding without it.* Let it be admitted that Christ calls them into the ministry, and shows it by the gifts he confers, still that can be, in our time, and in this and other Protestant countries, no call to go into the work without regular ordination. We do not believe that the Head of the church ever calls any man

to illustrate the power of a ministry without ordination where he has a true church standing ready to confer this authority in his name.

So much have we felt bound to say by way of protest against the notion that Christ constitutes authority and then calls men to disregard it. But we are very far from supposing that there is no lesson for the church and for the regular ministry in the appearance and success of so many of these lay-evangelists. Allusion has already been made to the failure of the churches, especially in the cities, to reach the people who most need attention, and to the fact that many of the lay-evangelists have begun their careers in efforts to supply this lack. Is there not a suggestion here that the churches, as such, should become more distinctly home missionary institutions? Why should not *a large proportion* of the membership of every church be engaged, under the direction of the pastor and the session, or other authorities in the individual churches, in doing this very work. Spurgeon has three thousand workers of this sort under his immediate supervision. At his second Sabbath service, nearly every sitting is surrendered by his own members to the strangers, while they are engaged in such evangelistic work as has been described. But more than this is to be said. Spurgeon himself preaches repeatedly every week to vast congregations in London, and outside of London, made up largely of people who would otherwise be neglected. If more of our ministers would imitate that example, there would be very little trouble with the unauthorized evangelists who go about belittling the regularly ordained pastors, and sowing seeds of troubles for the future. The lesson to be learned is that Christ founds no church to become a club, and calls no minister to a pastorate that he may edify only those who come to his elegant church edifice, attracted by his gifts to hear him; but that every church should be an organization to reach those who are in the highways and hedges; and that *every* minister is called to preach the gospel to the poor, the neglected, those who are going to keep far away from the upholstered pews.

REVISION OF THE CONFESSION.

Our readers do not need to be informed that, since the meeting of the Assembly of the Northern Presbyterian Church, in May last, an active controversy has been going on in that body concerning a revision of the Confession. They will, perhaps, not be displeased to have a view of the situation as it now stands; and in presenting this view, we shall be guided mainly by two articles in the latest, and, as it is announced, the last number of *The Presbyterian Review*. One of these articles, written by Professor De Witt, of Chicago, is opposed to revision; the other, written by Dr. Schaff, of New York, is in favor of it. Both are written in a temperate tone, but Dr. Schaff's charity for those who still adhere, notwithstanding the nineteenth century, to the "old Calvinism" does not quite equal his charity for the Papists.

There were two questions propounded by the Assembly to the Presbyteries: 1, Do you desire a revision? 2, If so, in what respects? As yet a large majority of the Presbyteries have not answered these questions, and probably will not answer until next spring. But not a few individuals—some of them prominent men—have answered for themselves.

Those who have answered the first question in the *negative* do not all base their opposition to revision upon the same grounds. Some of them are opposed to revision because they believe the "system of doctrine" taught in the Confession to be taught in God's word, and that nowhere else is that system so clearly and felicitously set forth as in the Confession; that any change, therefore, would probably be a change for the worse. Others oppose revision because the Confession is a great historical monument. They do not believe, indeed, the "old dead Calvinism" it teaches; but the document is a monument of the fathers who did battle nobly for what they thought was the truth, and the sons ought to treat the deeds and memories of the fathers tenderly. The Confession is a "symbol" like the flag of a nation, and ought to be retained as such, though the body politic or ecclesiastic may have abandoned the principles which the symbol once represented. Others are anti-revisionists because revision is a remedy not thor-

ough enough. The sovereignty of God so pervades the whole creed that, leaving out a few propositions here and there, would not help the matter much. That great doctrine is in the Confession like the image of Phidias in the shield; it cannot be gotten rid of except by the destruction of the whole work. Therefore let another creed be made, in which God shall occupy the background and sovereign man shall assume the place to which his greatness entitles him.

Those who have answered the first question in the *affirmative*, who desire a revision, are also far from being agreed as to the grounds upon which they plead for it. Prof. De Witt divides them into three classes—1, Those who desire a less scholastic statement of truth than the present Confession; 2, Those who desire a closer ecclesiastical union among Protestants than is at present possible, if, in order to ecclesiastical union, all must adopt the system embodied in our standards; 3, Those who desire to commend the Confession, with its system of doctrine, to a larger number than at present believe it, by removing or amending specified phrases or sentences or sections.

It would appear that the first class consists of "emotional" people, who are impatient of anything that does not appeal directly to their sensibility. They are devoted to the luxury of tears; and what does not make them weep is stern and cold. They would have the Confession a sermon or a collection of little sermons, and very tender and melting ones at that. They do not seem to have considered the difference between a creed and a sermon at all. They seem to have forgotten that a creed, as the very word implies, is intended to express what the church *believes*, not what it *feels;* that it is her testimony for God and His truth, and that faithfulness requires her to say some things which may evoke, not tears of penitence and love, but rage and gnashing of teeth. It is sad indeed to see to what extent the witnessing function of the church has dropped out of sight.

The second class has at different periods in the history of the church been a large one. Unity in the faith is represented by the apostle (Eph. iv. 13) as the *goal* towards which the church is tending and which it shall finally reach. But the attempt has been

made to anticipate the happy consummation, and that in one of two ways: either by shortening the creed, or by substituting the shadow of unity for the substance in a comprehensive external and visible organization; and this last again based upon an "agreement to differ," as in the Church of England, or upon an agreement to accept the decisions in matters of faith and morals of the head of a hierarchy as infallible, or at least as being, whether right or wrong, final and without privilege of appeal, as in the papacy. The first method goes upon the supposition that discovered truth can be abandoned by Christians, or at least permitted to drop out of sight, while they still believe and hold to it; that, for example, the homouusian and the homoiousian can be persuaded to let drop the differences expressed by these denominations and agree to adopt homoian, or some other term equally without significance, and so have peace. Thus Calixtus and other peacemakers have endeavored to persuade the church to go back to the "Apostles' Creed" as one in which all could be united. The attempts of this sort could not but fail, because they were attempts to put the man of forty years back into the state in which he was when a boy of twelve. And it is further to be noted, that if such attempts could be successful the cause of truth would suffer, and truth is of greater consequence than an external unity without it. What would be the result if the Westminster Confession were so "revised" that an "Evangelical Arminian" could honestly subscribe to it? Why, of course, it would become an Evangelical Arminian creed. Its Pauline, Augustinian, Calvinistic theology would be gone, and it would not be worth the paper it was printed on. We confess to no great admiration for any plan of union which requires Presbyterians to become Arminians, evangelical or unevangelical; to no greater, indeed, than Arminians would feel for a plan of union which should require them to become Calvinists.

In reference to the second method, the partial application of it in the Church of England may be passed by without special notice. Its true character appears in the full application of it in the papacy; and its legitimate results are clearly seen in that apostate communion. It is not the unity of life, but the unity of death. All colors are alike in midnight darkness. All men see alike then,

because no man sees at all. It is the uniformity of total ignorance of the things of God; the uniformity produced by the relentless rule of man over his helpless fellows. The truth of God is buried and forgotten, and the voice of a miserable pretender to infallibility is alone regarded. The sanctions of eternity are used only for the purpose of maintaining and extending a political and worldly empire, the image of the iron monarchy of Pagan Rome. Such unity is not what our brethren are aiming at, but it is what their efforts tend to produce. There is not one passage of Scripture which seems to give countenance to it, except John x. 16, and that only in the authorized English version, where the word "fold," in the last clause, is made to represent a Greek word different from that which is so rendered in the preceding part of the verse. The true version is given in the Revised Version, "one *flock* and one shepherd." We recommend our readers to ponder the remarks of Prof. DeWitt on this scheme of unifying the visible church, in the article I have referred to. They are the remarks of a wise and able man, who has studied the history of the church to some purpose. Would that the Northern Church might be induced to listen to so judicious a counsellor.

In reference to the third class, those who desire to commend the Confession by removing or amending specified phrases, sentences, or sections. This is not a new idea by any means. There were some people even in Paul's day who professed to have no objection to the doctrine, but only to the words in which it was stated. This was the reason, perhaps, that the apostle exhorts his dear son Timothy to "hold fast the form of sound words." The difficulty with many who complain of the form of words is, that it teaches a doctrine that they do not like with too much clearness; in other words, their objection is really against the doctrine, and not against the form. Arius would have been willing to accept, or, at least, to subscribe to the Nicene creed, if the church had been willing to allow him to put in at the proper place only an *iota*, the smallest letter in the language. So some brethren would be willing to let stand that awful sentence in the Confession (Chap. iii. Art. 3), if only the church would agree to insert in the last clause the words "for their sins," and so virtually deny the

sovereignty of God in reprobation. The objection to the clause is neither more nor less weighty than to several statements of Paul in the ninth chapter of the Epistle to the Romans. Moreover, the people whom it is proposed to please by the change of words, would not be satisfied. Nothing would satisfy them but the wiping out of the Confession the whole doctrine of Christ and of his servant Paul, concerning the sovereignty of God in disposing of the destinies of sinful men. Sovereign man must have something to say in this matter. Beware how you meddle with the prerogative of the sovereign sinner man.

There may be, of course, a question whether a certain statement should be put into a creed which is about to be drawn up, however true and scriptural the statement may be; and, no doubt, there was debate in the Westminster Assembly as to the clause of which we have been speaking, whether, granting its truth, it should be put in. But the question whether an article in a creed should be put out is a very different question. The putting out would necessarily be interpreted as abandoning that article as being not of the faith. We may illustrate our point by reference to the putting out by both churches, Northern and Southern, of the last sentence in Chap. XXIV., Art. 4, of the Confession. The doctrine of the Confession has not been essentially changed by the omission of that sentence. It still testifies that "marriage ought not to be within the degrees of consanguinity or *affinity* forbidden in the word"; and "that such *incestuous* marriages can never be made lawful by any law of man, or consent of parties, etc." Now, according to the terms of the article, it is still an open question whether "marriage with a deceased wife's sister" is incest or not. But suppose one of the thousands of our church-members who believe that relation to be abhorrent to nature and forbidden by God's word should be disposed to institute process against a man or woman for having formed that relation, would not his purpose be instantly checked by recollecting that the very thing aimed at in the omission of the last sentence of that article was the legalizing of that relation? So here, if Art. 3 of Chap. III. be omitted or changed as proposed, the action will be interpreted as a denial by the church that it believes any *sinner* to be sovereignly foreordained to everlasting death.

This discussion about revision of the Confession surprises no one who has pondered the history of the church in the light of God's word, or who has watched the progress of events in this land since 1861. Division was confidently predicted in 1869, as the result of the union then proposed and afterwards carried into effect between the Old and New School "Branches" of the Presbyterian Church in the United States of America. Elements were brought together then which were certain to be separated in the course of time. Broad churchism is incompatible with the genius of Presbyterianism; they cannot dwell together without a contest, ending in separation. A Presbyterian church is a witnessing church, and when the witness-bearing function ceases, its reason for existence as a distinct body ceases also; and as we believe there is great vitality in the Northern Church, so we cannot but believe that the end of this controversy will be a separation.

We greatly deplore these signs of incipient apostasy and of a coming disruption on many accounts, but especially because they appear at a time when the two great enemies of the gospel, Popery and infidelity, are particularly aggressive. On the field of argument no form of Arminianism can resist either of these foes so successfully as Calvinism can. Popery and Arminianism are at one on some vital points of the doctrine of salvation, and the opposition of Arminianism to Popery on these points cannot well be more than half-hearted. Arminianism and infidelity agree to so great an extent in the prerogatives they concede to the human reason, that the former cannot fail to be embarrassed, whether in the attack or the defence. Whoever has read the great apologetic works of the divines of the Church of England, not excepting the greatest of them all, Bishop Butler's, cannot have failed to notice how little they have to say about the doctrines of grace which are the characteristic features of revelation. Some interpreters of the Apocalypse think that a coalition of the hosts of Popery and infidelity, for the destruction of Christ's cause, is clearly foretold in that mysterious book; and there are signs of such a coalition in this country even now. God forbid that any branch of the great "church of the martyrs" should betray the precious truth committed to it. In the words of the noble theologian, Charles Hodge, "if the truth is lost, all is lost."

HOME MISSIONS.

It would be well for the cause of Home Missions if that cause could be distinctly defined by its advocates. The general impression seems to be that the ordinary work of the pastorate in our settled churches is Home Mission work, and as such the cause does not appeal to those young men who are willing to go anywhere for Christ's sake, and who are anxious that their lives shall be spent to the best advantage for his cause. On the other hand, when those who see "so much to do at home" come face to face with the real work, they find the field as unattractive as they did that of Foreign Missions, and so the laborers are few.

Home Mission work should mean the preaching of Christ where he is not known, and not a civil war among rival denominations. The statement "that there are three neighboring counties without a single regular minister, where once there were several," loses its force when we find that by minister, *Presbyterian* minister is meant; when we inquire why the candlestick has been removed from the once flourishing churches; and when we compare the statement with the fact that there are 1,500 counties in China without a single witness for Christ. But when we learn that there are really destitute fields in our own country, where the people are practically ignorant of Christianity, and when the appeal is made by men who are actually engaged in the work, then we may hope for the consecration of earnest, devoted men to this cause.

No more fatal mistake can be made by those who have the interests of Home Missions at heart than that of decrying the cause of Foreign Missions. The cause is one and the field is the world. The same spirit of devotion to Christ which sends a man to China or India, is necessary that he may go to the destitute fields of our own country. A sermon or an essay which appeals to the natural selfishness of human nature, in setting forth the duty of staying at home, does harm in three ways. It soothes the consciences of those in whom ambition, the love of pleasure, and the shrinking from hardship are already powerful motives, too powerful for effective work for Christ. It gives those who are revolving the great question, "Where shall I work?" the opportunity of believ-

ing what they wish to believe. They will stay at home, but they will never be *home missionaries.* It places those who have the great cause of evangelizing the world very near to their hearts in violent opposition to the cause of Home Missions. This is the more unfortunate, because it is mainly from this latter class that home missionaries are to be recruited. Those who are anxious that their lives shall be spent in the most useful way possible are naturally drawn to the needs of the dark masses of heathendom. But many of these men are unable to go to the foreign field, however strong may be their desire so to do. They would doubtless consent to undergo all the privations and hardships of a home missionary's lot, when they see that they are providentially hindered from going to the foreign field. But it is manifest folly for an advocate of Home Missions to insult the consciences of these men by depreciating a cause that is sacred and dear to their hearts. Let the needs of both parts of the field be presented truthfully and candidly, and let them be contrasted only by him who is honestly asking himself the question, "Where shall I work for Christ?"

III. MISSIONARY DEPARTMENT.

WHO ARE MEANT BY "YE"?

When the sinner's heart is touched by the power of the Holy Ghost, and he hears God's ambassador entreating, "Be ye reconciled to God," he feels, he knows that the Lord is speaking to him individually, and not to some indefinite class of men.

Is the pronoun any less personal as I read, "Go ye into all the world and preach the gospel to every creature"?

Ah! we say this "ye" means the church. It is an indefinite pronoun, and becomes personal only in exceptional cases. But, when we interpret it thus, are we not acting like the minister who, after a stirring appeal for more laborers in the foreign field, called for volunteers from his own congregation? The first to rise and offer herself was his own daughter. Greatly agitated, he hastened to whisper to her, "My dear, I did not mean you." How many fathers and mothers, all over our land, are saying, my son, my daughter, *Christ* doesn't mean you? It is no uncommon thing to hear even a professing Christian say to a son or daughter contemplating the missionary work, "I would rather see you in your grave, than see you go to China." Does not such a one lack a large portion of the spirit of him who "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich"?

The difficulty lies in the fact that many Christians fail to see that God's scheme of service is as wide as his scheme of salvation. Every redeemed sinner is thereby constituted a consecrated prophet of the Christian faith. "Whosoever will, let him take the water of life freely; let him that heareth say, come." Christians everywhere admit with joy that the first of these invitations applies to every sinful soul; but does not the second mean every redeemed soul? Have you already come to Jesus? Then it is your privilege and duty to say to others, "Come." When the poor contrite sinner is trying to look to Jesus, it is Satan that asks, Are you sure

God has called you to be saved? Is it not Satan also who prompts one to ask a brother Christian, Are you sure you are called to serve God? As broad as is God's invitation to the lost, so broad is his command to the saved. "Calvary not only rescued our souls, it purchased our service." What Christian can read the words of the apostle, "he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them," and yet feel that he has no responsibility in connection with Christ's last command? Is it not the privilege of every Christian to make the evangelization of the world the business of life? All cannot be missionaries, nor can all be preachers at home; but when the church rises to a sense of her true responsibility, many, *many* more will give their lives to this great work, and *every redeemed soul* will have a deep and fruitful interest in spreading the gospel in our own fair land, and "unto the utmost part of the earth."

MISSIONARY'S CALL.

"My soul is not at rest; there comes a strange
And secret whisper to my spirit, like
A dream at night, which tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done and rendered up
Account. The voice of my departed Lord,
'Go, teach all nations,' from the eastern world,
Comes on the night air and awakes my ear.

And I will go. I may no longer doubt
To give up friends and home and idle hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweets?
. . . . . Never was it his design
Who placed me here that I should live at ease,
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray God fit me for the work.
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,

Till I my weary pilgrimage have done;
Let me but know I have a friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sands, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven!
If one that hath so deeply, darkly, sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan has struggled as he hath for me,
Should ever reach that blissful shore, oh! how
This heart will flame with gratitude and love;
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below."

ADVERSE CRITICISM.

IGNORANCE is not always merely a misfortune. It may become so gross and obstinate as to be criminal in its nature. This is strikingly exemplified in the case of those who, expressly or by implication, pronounce "missions a failure," even in the face of the most clear and convincing facts.

A fair example of these adverse critics is the lady who declared that she had lived in Kobe for eighteen months, just opposite a chapel, and had never seen a Japanese enter the building. Had she stepped across the street she would have discovered the reason. The mission chapels were in another part of the city. This was a chapel "*expressly for foreign residents.*"

The parallel case of the British army officer serves to show that men see only what they want to see. This officer said that he had been in India many years, had killed thirty tigers, and had never seen a native Christian. To this some one has well replied that Christians and tigers do not usually live in close proximity, and that Christians must be sought elsewhere than among the savage denizens of hindoo jungles.

The testimony of a Hindoo, not himself a Christian, as to the influence of Christianity in India, is worth more than a whole army of such witnesses. Keshub Chunder Sen, the most distinguished leader of the Brahmo Somaj, has placed himself upon record in these words: "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christianity. Our hearts are touched, conquered, overcome by a higher power, and this power is Christ. Christ, not the British government, rules India."

Quite recently Lieutenant Wood has earned for himself a cheap notoriety by pretending to an intimate knowledge of a subject about which he proves himself painfully and shamefully ignorant. We quote from a telling editorial in the *Christian Union* of New York:

"An interview with Lieutenant Wood, U. S. N., has been widely copied, in which he is made to say that the work of the missionaries in China and Corea is absolutely without any result, except to hold them up to the ridicule of the natives, and that the converts 'are merely the menials employed about the quarters of the missionaries, who, for a salary of $4 per month, become converts. But when they are discharged there is no further evidence of their "change of mind."' The author of these extraordinary statements is held up as an exceedingly well informed man on missionary work, because he made a trip to China and Corea in 1884. How well informed he really is may be seen by reading an excellent article in the latest issue of *The Christian Advocate* of this city. Its author is the Rev. Dr. S. L. Baldwin, whose knowledge of Chinese mission work is not exceeded by any man's. Dr. Baldwin shows that there are to-day 35,000 communicants of Protestant churches in China; if these were four-dollars-a-month men, as Lieutenant Wood asserts, their pay would be $1,680,000 yearly, or more than twice the amount spent by all the Protestant missionary societies in China, including the salaries of all the missionaries, the building of churches and parsonages and schools, the printing of books, the supply of drugs and surgical instruments for the hospitals, and all other matters of expense. The converts are from every class in society, mainly, however, from merchants, store-keepers, farmers and artisans. 'What,' asks Dr. Baldwin, very pertinently, 'would Tiong Ahok, the wealthy Christian merchant at Foochow, who gave $10,000 to our Anglo-Chinese College, think of the accusation that he is a menial hired at $4 per month to be a Christian?' A charge by Lieutenant Wood that the Bible prepared for the Chinese is in 'a lingo bearing the same relation to classical Chinese as does an obscure negro dialect to classical English' is shown to be a product of pure ignorance, the fact being that several translations are circulated, one acknowledged to be in excellent Chinese style. We have not space to follow Dr. Baldwin in his exposure of the absurdity of point

after point in Lieutenant Wood's statements, but enough has been said to show the reader how little attention need be given to the ill-informed and prejudiced harangues about mission work so frequently uttered by travellers who have not taken the trouble to investigate the matter."

We add the further fact that sixteen years ago there were only 11,000 Christians in China as against 35,000 now. The number, then, has been more than tripled in sixteen years. If this be "failure," what shall be said of our churches at home? Truly, the Lord "taketh the *wise* in their own craftiness."

CLIPPINGS.

In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sunday-school scholars—an average of 25 to each station. In the 20,000 Protestant mission stations there are 1,000,000 of native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the gospel preached from the Bible—an average of 100 to each station.

Syria.—Dr. George E. Post, in an article on the outlook in Syria, says: "Little by little the light is stealing in. Men of all religious opinions are inclining to toleration. The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge, and the referee in all cases of doubt or dispute. Those who are far from the spirit of the New Testament claim to be evangelical. Everything is ripening for a grand demonstration of the power of the Holy Spirit."

American Citizens.—Our minister in China officially reports that there are in China 1,022 American citizens resident within the empire, of whom 506 are entered as missionaries, though the 400 resident in Shanghai are not classified as to their occupation. The extension of the Tientsin and Tonshan railroad to Tung-cho has received the imperial sanction, and it is expected that, notwithstanding all opposition to its construction, work will be immediately begun. The journey from Tientsin to Peking can then be accomplished by rail in three hours, instead of as many days, as now.

STANLEY puts the population of Africa at 250,000,000.

ALONG the valley of the Nile from Alexandria to the first cataract are 79 mission stations and 70 Sabbath-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 17,179 educational books.

JEWS.—*Rabinowich and his Mission to Israel.*—The second annual statement of the Council, who support Rabinowich in his work in Russia, shows that the interest in him has not abated. Not only by his preaching, but by his printed sermons, he is reaching thousands. "His sermons, published in Hebrew, Russian and in the Jargon, reach, in ten thousands of copies, the masses of the Jews in eastern Europe. They find eager readers in the most remote districts of Siberia, and in the secluded valleys of the Carpathian mountains. A preacher so highly gifted, so versed in the Scriptures, so deeply rooted in the divine word of the new covenant, the Jewish nation has not possessed since the days of the apostles."

SCOTLAND.—The mission of the Free Church of Scotland on the Lake of Galilee, in Palestine, is prospering. A liberal friend of the cause in Scotland has promised $6,500 to build another house for the missionaries at Tiberias. This is chiefly a medical mission.

THESE are years of destiny. We are making history. The first century of Christianity was proved by miracles. This latest century of Christianity is proved by achievements. We must work faster or we will go down. God has planted this nation and given Christianity here the greatest opportunity. The way to bring more money to this society is to plant wider. Fill the land with your publications. Money must come or the missionaries cannot go out. We want men equal to the work. We want strong, earnest men. God is here working out the problem of the ages with us. If we trust in the Lord God omnipotent, all will be well.—*Dr. Goodell, on Home Missions.*

SPAIN.—The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools, with 61 male and 78 female teachers, 3,545 boys and 2,095 girls. There are 80 Sunday-schools with 183 helpers, and 3,231 scholars. The churches are ministered unto by 56 pastors and 35 evangelists; the number of regular attendants at divine service is 9,164; of communicants, 3442. Pastor F. Fliedner reports steady progress on all sides.

IV. LOCAL AND ALUMNI NOTES.

CLASS OF '88.

W. C. Alexander is pastor of the church at Bolivar, Tenn. He was married about a year ago to Miss Juliet Dickinson, daughter of the late Judge Dickinson, of Prince Edward county, Va.

C. G. Brown is a missionary in Kochi, Japan. He married Miss Ella Walker, of Rockbridge county, Va.

H. C. V. Campbell married Miss Siler, and is pastor of the church at Berkeley Springs, where he was engaged in the mercantile business before he decided to study for the ministry. He writes that he is very pleasantly situated and has been greatly blessed in his work.

Calvin Knox Cumming is in Nagoya, Japan, and doing good work.

R. M. Hall's postoffice is Goliad, Texas. He is an evangelist in West Texas Presbytery. He married Miss Lizzie Daniel, of Victoria, Texas.

J. Cleveland Hall is pastor of the church in Manchester, Va., and is doing good work. He has been there ever since he left the Seminary.

J. Horace Lacy, Jr., is pastor of the church at Bingham's, N. C. He was married last December to Miss M. S. Dickinson, a daughter of the late Judge Dickinson.

Joseph Rennie's address is Chase City, Lunenburg county, Va. His time is divided between Chase City and Oxford, N. C. Until recently he has been pastor of Ebenezer Church, in East Hanover Presbytery; but since taking charge of Oxford he has been compelled to give up Ebenezer. We were glad to see him and Mrs. Rennie on the "Hill" recently.

Charles S. Newman has charge of three churches in the Presbytery of Lafayette. His postoffice is Blackburn, Mo. He married Miss Alice Anderson, of Bristol, Tenn.

Joseph A. Vance is pastor of the church in Packland, Ky. His work has been very much blessed, and he is considered a rising young minister.

JOHN EPHRAIM MCLEAN has charge of a group of churches in Tuskaloosa Presbytery, Alabama. He is stated supply of Fairview, and pastor-elect of Friendship Church. This is his only charge since leaving the Seminary. He married Miss Mina Cater, of Anniston, Ala.

W. H. MILEY has charge of a group of churches in Paducah Presbytery, Kentucky. His postoffice is Corydon, Ky. He married Miss Blanton, of Cumberland county, Va. We learn from a reliable source that he has been much blessed in his work.

JESSE W. SILER, on account of his health, was unable to go to the foreign field as he wished. He is an evangelist in Mecklenburg Presbytery, North Carolina. He was married about a year ago to Miss Maggie McDonald, of North Carolina.

M. B. PORTER, who has been laboring as an evangelist in Muhlenburg Presbytery, Ky., is back at the seminary this session to complete the course, as he had to leave on account of his health after completing the middle year.

REV. ROBERT B. PALMER, of the class of 1884, died in Corsicana, Texas, December 28th, aged thirty-two years. It is with great sorrow that we record the death of this brother, who had labored only a few short years in the master's vineyard. He was the grandson of Robert G. Branch, who was for several years professor of languages at Hampden-Sidney College, and was a graduate of that institution.

After completing the course at this seminary he travelled in Europe for two years, and on his return was licensed to preach by the Presbytery of Central Texas. He was installed as pastor of the churches at Llano and San Saba, Texas, in 1887, but was compelled to leave them in the summer of 1888, going to West Cliff, Colorado, on account of his health. He continued preaching at that place until a short time before his death, when he retired to Corsicana, where he died.

The following incident of his life is recorded by Rev. C. R. Dudley, D. D.: "After formally and solemnly consecrating her son to God on his second birthday, his mother wrote a letter to him to be opened on his twenty-first birthday. The letter was preserved with care for years, but, in some way, was lost or misplaced, and was not discovered until young Palmer was in active business life in Corsicana. Then, one day while looking through an old trunk, which had been cast aside as useless, his eyes fell upon the long lost and precious letter of his mother. She had been in her grave for years, but now his dead mother was speaking to him through that letter. It made such a profound im-

pression upon him that he determined at once to abandon his lucrative employment, and follow up the desires which had long been in his heart to enter the gospel ministry."

The Rev. James Henderson Smith, class 1878, an able and accomplished young minister, died in Lexington, Va., November 9th He had been in bad health for several years, and was a great sufferer. He was a son of Gen. Francis H. Smith, Superintendent of the Virginia Military Institute, and son-in-law of Mrs. Chas. Friend, of Hampden-Sidney. He leaves a wife and five little children, who have the heartfelt sympathy of their many friends and acquaintances.

PERSONALS.

Rev. Edward Lane, of Campinas, Brazil, was here and preached in College church Sunday morning, the 10th instant. He sailed for Brazil on the 18th instant, accompanied by Rev. S. R. Gammon, of class '89. The Synod of Brazil, which Mr. Lane represents, asked for twenty-six ministers to go and preach the gospel in Brazil, and got *only two.*

Rev. S. R. Gammon spent several days on the "Hill" before sailing for Brazil, visiting friends. We were all glad to see Sam's familiar face here once more. He preached in the Seminary chapel Sunday night, the 10th instant, to a large and attentive congregation.

Mrs. T. A. Wharton, *née* Miss Lucy Taliaferro, of Charlotte, N. C., is here on a visit to her parents, Mr. and Mrs. C. C. Taliaferro.

Mrs. R. B. Willis has returned to her home, Searcy, Arkansas. She was accompanied as far as Roanoke, Va., by her mother, Mrs. S. M. Bocock, where Mrs. Bocock stopped to visit friends.

Rev. John E. Wool, Class '84, was on the "Hill" a few days since.

Mrs. Friend and her daughter, Miss Mary, returned about the first of November from Abingdon, Va., where they spent the summer with Rev. P. D. Stephenson, Mrs. Friend's son-in-law. In heartily welcoming them back, we express the feelings of the whole community.

Mr. and Mrs. J. R. Graham, Jr., Miss Pagie Holladay, and Miss Kirkland, sailed for China on Saturday, November 9th.

Miss Brooke, of Richmond, Va., visited at Dr. McIlwaine's during November.

Miss Madie Coulson, of Baltimore, Md., is visiting Miss Georgia Peck.

Miss Jennie Morton, of Shelbyville, Ky., visited Professor Holladay's family last month.

Miss Murrell Dupuy, of Davidson, N. C., spent several weeks with Miss Lucy Eggleston during the past month.

Miss Julia Johnston, of Buchanan, Va., is visiting at Professor Holladay's.

Mr. George G. Junkin, of Christiansburg, Va., visited his son, W. M. Junkin, of this institution, last month.

Mrs. Schæfer and daughter, of Baltimore, visited Major Carrington and wife recently.

Rev. P. P. Flournoy, of Sykesville, Md , was the guest of his father-in-law, Dr. B. M. Smith, a few days recently. He preached in the Seminary Chapel on the night of November 3d.

Mrs. Stuart Baldwin, *nèe* Miss Mattie Frazier, of Staunton, Va., was recently a guest at the home of Dr. Peck.

Mr. J. A. Thomas, of Midway, Va., has entered the Junior Class of this institution.

Governor-elect McKinney, of Farmville, is a graduate of Hampden-Sidney College.

Dr. James M. Rawlings, at present evangelist in West Hanover Presbytery, but chaplain at the University of Virginia last year, conducted a series of meetings at the college during the latter part of November. Great interest was manifested, and there were eight conversions among the students. Dr. Rawlings is very earnest in his work and endeared himself to all who heard him, and by God's blessing was able to do a good work in our midst.

The Hampden-Sidney Musical Association has recruited its membership, and is now hard at work rehearsing Mendelssohn's "Elijah," with a view to attending the annual meeting of the Petersburg Musical Association next May.

The house opposite Dr. Latimer's residence, owned by Mrs. Portia Morrison, but which Major Carrington occupied, was burned to the ground on the morning of November 17th, about four o'clock. The cause of the fire is supposed to have been a defective flue. The fire had evidently been burning for some time when the family and boarders were awakened by the smoke. The alarm was quickly spread over

the "Hill," and in a very few minutes the students of both seminary and college were on hand, bravely working to save the contents of the house, as it was evidently useless to try to save the building. Nearly everything in the house was saved, and as the house was insured the real loss is not very great. Major Carrington and family have the warmest sympathy of the entire community.

The enthusiastic Democratic spirit of the college students was exhibited on the night of November 8th, when they proceeded to a "Callie-thump." A torchlight procession, about fifty pairs of good lungs, "Billy Mahone" in spotless white apparel, abundance of roman candles and other fire-works were features of the occasion. After forming a line in front of the Seminary building, they proceeded to serenade the "Seminites," and then "Billy Mahone" was hung to a tree, riddled with roman candles, and burned to ashes. A slight rain was falling, but this did not seem to dampen the ardor of the young enthusiasts.

A PLEASANT AFFAIR.

Golden Wedding of Dr. Benjamin Smith.—Dr. Hoge's Address.

[From the Richmond *Dispatch* of November 2d.]

It is not often that one has the opportunity to witness a golden wedding. Still more infrequently is it the privilege of a couple to celebrate one. The people of Hampden-Sidney have lately enjoyed the one of these pleasures, and the venerable Dr. Benjamin M. Smith and his honored consort the other. On the night of the 31st of October, 1889, by the serene light of a soft autumnal moon, a great audience, including the students of both the Union Theological Seminary and Hampden-Sidney College, and an entire gallery of colored people, gathered in the Seminary chapel, to pay the tribute of their respect and veneration and to tender their affectionate greeting to the aged celebrants. Another rare and refined gratification was that of listening at the same time to the accents of a golden mouth. Dr. M. D. Hoge, of Richmond, who had been invited to preside and make an address appropriate to the interesting occasion, though engaged elsewhere somewhat unexpectedly made his appearance early in the afternoon; and when the congregation had assembled in the evening, the Rev. Dr. B. M. Smith and Mrs. Smith sitting at the right of the platform, Dr. Hoge, escorted into the chapel by Professor Alexander, introduced the exercises by saying that it had been his good fortune to be present at five "golden weddings" in his lifetime, three of them those of ministers of the gospel. He said it was a happy surprise to him to be able

to be here to-night, as he had an errand which should have taken him to New York to-day, but he had concluded to come to Prince Edward instead for two reasons—first, because the revered friends whom they had come to honor might not have another golden wedding fifty years hence, and if they did, he might then have some engagements elsewhere.

He said, on his arrival this afternoon, finding that these exercises were to have been held in the parlors of the professor's house, whose rooms were by no means as large as his heart, he had taken the liberty of suggesting that the services should take place in the Seminary chapel, where there was room for all, and especially for the students of the college, whom he was glad to see present. It was an event in which the whole community was interested. The friends of the honored professor, in Richmond and all over the State, were in full sympathy with the event, and this feeling was manifest in the large assembly now gathered on so short a notice in this chapel.

The students of the college would never forget this scene, and the moral impression produced by it would be to them a permanent memory and an incentive to noble endeavor, when they saw how venerable years and virtues were honored by the public tribute paid to worth and distinguished service. He hoped that many of them would live to celebrate their golden weddings.

Having made these introductory remarks, Dr. Hoge requested the whole audience to unite in singing Addison's hymn, commencing—

> "When all thy mercies, O my God,
> My rising soul surveys,"

which was sung by the congregation standing, with much fervor and unanimity, after which he made the following address:

"My Dear Doctor and Mrs. Smith: Your friends who fill the chapel to-night will avail themselves presently in your own parlors of the opportunity of giving you their individual congratulations on this memorable anniversary, but they desire that one voice should first give expression to their united assurances of regard; and if what I say is put upon record, they hope it may hereafter gratify you to read it when all spoken words of greeting shall have died away in silence. If I am made the channel of this congratulation, it is not because I can give you any more feeling expression of their good wishes than could others here present, but because I have known you longer and am related to you by ties that are peculiar and personal.

"When, fifty years ago, you were united in marriage, you were then in the bright springtime of life—a spring that was followed by a long

and beautiful summer, and that was succeeded by an autumn still richer in all the precious fruits of the Divine favor. Through these three seasons you have passed; but here the analogy between life and the year fails, in the fact that your autumn will not end in cold and cheerless winter; for your autumn will last until it softly melts into a blissful and unending season, in the clime 'where happier bowers than Eden's bloom,' and where, in joyful reunion, you will together inherit the rest and peace of the Paradise of God.

"Since the first year of the fifty which have passed since you commenced life together you have seen great changes—changes in the church, in the country, in the world; but there is one change you have never seen.

"To-night you can testify, as you never could before, to the abiding care and love of One who is 'the same yesterday, to-day, and forever,' and with devout thankfulness you can declare that, in the midst of the vicissitudes which characterize all else, '*His* loving kindness changes not.'

"In your half century of married life, in the multitude of mercies which have crowned your days, you have had your sorrows. But we have known something of the patience, the fortitude, and the submission with which you have borne your crosses, and have seen how the trial of your faith, like gold purified in the fire, has resulted in a larger usefulness to others, as you have grown in conformity to Christ through fellowship in his sufferings.

"And now that this aniversary has come—which comes to so few—marking the termination of half a century in which you have shared life's joys and sorrows together, and grown in strength and love because of your united experience and service, first as pastor and pastor's wife, then as professor and professor's wife, you find yourself surrounded by a great company of loving friends, who come to give you this renewed assurance of their affection and to unite their hearts in the prayer that, so long as God spares you, he would make each succeeding year brighter by the light of his countenance, and more blessed by the communications of his grace, until the time shall come when you will find the happy union of this life renewed and perpetuated in the place where you will be forever with one another and with the Lord."

After this address a most fervent and appropriate prayer was offered by the Rev. Professor W. W. Moore, D. D., and the benediction was pronounced by the Rev. H. C. Alexander, D. D., whereupon the invited guests, about a hundred in number, repaired to Dr. Smith's house, to exchange greetings and to enjoy his abundant hospitality.

LETTERS FROM COLLEGES AND SEMINARIES.

UNIVERSITY OF TEXAS.

THE *material* growth of the University during the past year has been considerable. Out of an additional gift from the State it has erected its central building at a cost of $76,000. The building is said to be a good one for the money; besides, substantial additions have been made to the value of the library.

The *literary* life of the institution is keeping pace with its material prosperity. The number of students is larger than during any previous session. There are to-day forty-one more matriculates than there were on October 10, 1888. The preparation of the students who enter is found to be better in successive years. This is due to the fact that the University has scattered throughout the State about twenty-five training schools, which are its feeders. The mental calibre of the students on the whole is exceedingly good. Their societies are conducted with dignity and ability.

A good addition has been made to the faculty in Mr. Thomas Fitzhugh, of Virginia, now in charge of the School of Latin. The faculty is a pretty live one. From time to time faculty bulletins are published, containing matter of much importance. At intervals of two weeks throughout the session public lectures, on literary, scientific, or sociological subjects, are delivered by the several professors.

The opening address of this session by the chairman, Dr. Waggener, on the Duty of Self-reliance, was fitting, and no doubt elevated the purpose and rendered tense the will of many students.

The *religious* life of the University the following facts make plain: Out of 276 matriculates 160 are church-members. From 10 to 15 are candidates for the ministry. The relative denominational strength in 260 is, Baptist, 57; Methodist, 52; Presbyterian, 47; Episcopalian, 35, etc.

In relation to the problems which agitate the Christian world to-day, the attitude of the University is, on the whole, *conservative*, yet not fearful, having a calm confidence in the ultimate prevalence of the truth and an assured belief that the honest search for truth will please Him who is truth.

The embodiment of the religious life is a *local* Young Men's Christian Association of students. Their committee is now making preparations to have on Sunday afternoons a series of sets of lectures from

several members of the faculty and from some of the city pastors, allowing to each gentleman three or four afternoons as his course may require. These lectures may be Bible-expositions or polemics against anti-Christian thought.

In addition to the religious influences in the University, the chairman of the faculty ascertains from each matriculate his church connection, makes out the several lists, and hands them to their respective pastors, who are very faithful in looking up their young men and securing their attendance on their church and Sabbath-schools.

UNIVERSITY OF TEXAS, *October* 10, 1889. T. C. JOHNSON.

DAVIDSON COLLEGE—SESSION 1889–'90.

AT this writing (November 15th) there are ninety-eight students enrolled. Of this number eighty-five are members of the church, and thirty-six are candidates for the ministry, and others have the matter under consideration. Of the forty new students only four are under seventeen years old, and their average age is twenty years. This indicates serious and earnest work with this class the next four years.

The English Bible course begins with the Freshman year, three recitations a week, and is continued practically through the entire course. A special notice of this course would hardly come within the scope of this article. Suffice it to say, that the influence of Bible study upon the tone and thinking of the entire student body is marked and satisfactory. This course has no connection with the Sunday Bible classes, doctrinal and devotional classes, taught by the professors and attended by all the students except those engaged in active Sabbath-school work elsewhere. These Sunday Bible classes are held in the chapel at half-past nine o'clock in the morning, in connection with a service of song and prayer, and the courses pursued by the classes are such as are adopted in conference of each professor with his class; such as Geikie's Life of Christ, the Book of Acts, the Confession of Faith, &c. We regard this plan as a great improvement on the old-fashioned Sunday afternoon classes.

The Young Men's Christian Association of the college is active and enterprising. They are anxious for a Young Men's Christian Association hall and gymnasium combined, and are raising money to that end. It is reported that they have over $1,300 subscribed. They hope to erect a building which will cost $3,000. This is quite an undertaking, but we trust they will be able to carry it through.

With the exception of daily morning prayers in the chapel, the so-

cial worship in the college is entirely under the auspices of the Young Men's Christian Association. During the present week (the week of prayer) almost the entire student body have assembled at nine o'clock in the evening and spent an hour in conference on the topics assigned and in devotional exercises. Indeed, this hour is set apart every evening for prayer and praise, and the exercises are well attended, and also evening prayers in many of the rooms. One of the young men conducts a Bible training class of students once a week, in which he pursues Moody's methods, as learned at Northfield, Mass. Quite a number of the students go to the country to conduct Sabbath schools, some mission schools, and some in the churches near. There is quite an interest also in foreign missions, and several are looking forward to this as their life-work. The regular observance of the monthly concert of prayer in the church here contributes no little to cherish interest in this cause.

This enumeration of our methods in cultivating Christian life and activity in the student body is given in exchange for the experiences of others working in the same field, with the hope that we may all reach yet wiser and more successful methods.

J. B. Shearer, *President.*

COLUMBIA THEOLOGICAL SEMINARY.

Though this institution has been for several years the centre of a hustling storm of opposition, to those who have its interests at heart, the present outlook is encouraging. "The morning cometh." With a delightful climate, commodious buildings, a good endowment, very choice library, a faculty second to none, zealous students, and a host of devoted friends, we lift up our eyes "to the hills from whence cometh our help," and confidently predict a bright future. This is the third year of the re-opening. The first we matriculated twenty-two students, last year twenty, this year we have already twenty-four, with others promising yet to come. The foreign missionary spirit is active, and interest is intensified by the reports of our delegates to the Inter-Seminary Missionary Alliance. One-third of our students are either already consecrated to the work, or lean that way decidedly. The home missionary spirit is no less pronounced, showing itself in various efforts in and about the city. Several of the students are licentiates, and two are regularly supplying churches at a distance. "D."

WESTMINSTER COLLEGE.

WESTMINSTER has enrolled one hundred and eleven students for the current term. Their work for the first half-term indicates more than average ability, combined with more than average industry. Should the present standard of conduct and scholarship be maintained to the end, and there is no reason to expect that it will not be, the year will be one of signal success—one to be remembered with profound gratitude to God.

The Young Men's Christian Association has a large number of active and associate members, sustains its monthly missionary meeting, its weekly gospel meeting, and several weekly Bible classes. It has a band of eight men who are pledged to become foreign missionaries, if God opens the way. It has paid in the last year over $100 toward the State work of the associations; and the young men hope to lead a large number of their fellow-students to Christ before the close of the year.

The enlargement of the course in Metaphysics, by the introduction of special studies in Metaphysics proper, and the History of Philosophy, cannot fail to enrich the intellectual life of the college. There is a growing interest in the work of this department, and a resulting tendency to special reading and independent research in connection with the prescribed work.

Westminster is engaged in an effort to contribute something to the solution of the problem of Bible study in college. In few institutions is it more than a name. In other colleges that emphasize the work, there seems to be little more than a rapid survey of the geographical, historical, and literary features of the book. What plan of study can be devised that will, (1), Remove the common ignorance about the contents of the Bible; (2), Impress on young men the intellectual greatness of the book; (3), Teach them how to study it for themselves; and (4), Heighten the tone of their spiritual life? The course of study followed here at present devotes a year to each of the following lines, viz.: 1. General facts, *i. e.*, names and order of books, geography, history, etc. 2. The mastery of some representative historical book or books of the Old Testament. 3. The mastery of the Book of Acts and related Scriptures. 4. The life of Jesus, with study of the harmony and characteristic differences of the Four Gospels. 5. The Messianic prophecies. 6. The Doctrines.

This covers the work of a student in the academy and the college. I would modestly suggest that THE UNION SEMINARY MAGAZINE open its

pages and invite an exhaustive discussion of this important subject. What ought to be done? What can be done? What is done?

The withdrawal of the Northern Synod from co-operation in support of Westminster College, will test the spirit of our own people with reference to the future of the institution. The Synod has already resolved to raise an additional endowment of $50,000, and the Board of Trustees is disposed to ask for $100,000. Success in this effort will mean the aggressive advance of our church in the State along every line.

WM. HOGE MARQUESS.

WASHINGTON AND LEE UNIVERSITY.

THE recent Convention of the Young Men's Christian Associations of the Colleges of Virginia in the chapel of Washington and Lee University was the occasion of a great spiritual awakening among us. The association in the University has been quickened in devotional spirit and inspired to new efforts in reaching those students who are not yet followers of Jesus Christ. Prior to the convention, daily afternoon meetings were held for devotion. These have been continued, and the conversion of classmates is sought for with prayer and individual solicitation. In addition to this, eleven little circles meet for prayer in private rooms. The interest in Bible study is spreading. *Twenty-seven* per cent. of the students of Virginia who pursue systematic Bible study in connection with the Y. M. C. A., are matriculates at Washington and Lee. The first convention was held here in 1885. It was especially gratifying to see it return in 1889 to the place of its origin, and then place itself upon the only sure basis of work, viz., the thorough study of God's word. It was the sense of the convention, expressed in a formal resolution, that the Bible shall be placed in the regular curriculum of studies in the colleges of Virginia. May God speed the coming of the hour when our students shall bend over their English Bible with as much vigor as they now manifest in pouring over their Virgil or Horace. Then, and not till then, will young men of life and power issue from our educational halls.

The above-named action of the convention was anticipated in June last by the Board of Trustees of Washington and Lee University, in establishing a chair largely devoted to the study of the English Bible.

HENRY ALEXANDER WHITE.

V. CRITICISMS AND REVIEWS.

Hodge's Popular Lectures.

Popular Lectures on Theological Themes. *By the Rev. A. A. Hodge, D. D., Professor in Princeton Theological Seminary.* Philadelphia: Presbyterian Board of Publication. Price, $1.25.

It is quite a notable thing that the strong, rich christian ministry of Dr. A. A. Hodge, should have reached its climax, not in the pulpit, nor in the professor's chair, nor in the author's work, and in all these he was most distinguished, but in the effort to lecture on the great themes of Theology before popular audiences on week days. Dr. Patton happily calls it "the coronation of his public life." It was as if trying these other modes of teaching the truth of the gospel, and finding a blessing in them all, he yet moved on to another, almost untried before, and reached the last and crowning work of his life in bearing the riches of his learning and piety from the great school of divinity out into the churches, down from the seats of sanctified scholarship, to rivet the attention and stir the heart of busy men and women in the midst of the world.

In a time of prevailing error, of loosening convictions and of drifting thought, when men are losing the very foundation from under their feet, it was a timely step to go down from Princeton to meet assemblies of Christian men and women from many churches and talk to them face to face, plainly and earnestly, on great doctrines of God's word and "go over the fundamentals" with them. For this Dr. Hodge was peculiarly fitted by his personal fervor of thought and depth of devotion, his wide range of the whole conflict of truth and error in the present day, his power of terse and popular expression, his resources of illustration and his deep sympathy with the people in all their intellectual and spiritual questionings and needs. Dr. Shedd remarks "his uncommon ability to popularize scientific theology."

Something of this gift of popularizing theology was shown in Fredericksburg, where he wrote and preached in great measure his "Outlines of Theology." At Alleghany, at Princeton, and in Philadelphia, great theologian as he was, he was everywhere found to be the people's prophet and was drawn into pulpit work, and in the last year into week-day lectures on lofty themes of God's truth in their present aspect, conflicts and applications.

The book in which these lectures have been preserved might be read with interest and profit by many Christian laymen and Christian women. One can hardly imagine that any student of divinity, young or old, would not read with refreshment and delight these fresh and powerful, as well as plain and popular discourses.

As specimens of vigor and attractive treatment, we would refer to the lectures on Miracles and on Predestination. In treatment of errors of the present day fine examples are found in the lectures on Prayer and the Prayer Cure, and on the Higher Life. In originality, his lecture on the State of Man After Death is perhaps

the most striking. It was a subject to which he had given much earnest study, and on which he preached with great effect some of his noblest sermons. But it is not the book only which is to be commended, but the thing the book stands for in our day. The effort before popular audiences on a week day to state the great doctrines of God's revealed truth, so as to win attention and deepen conviction, to defend from error, and build up the masses of Christian people in intelligent and fixed views of truth.

It will not be wise for every pastor to attempt to deliver theological lectures, but if he be wise and faithful, he will not forget his systematic theology in all his weekly expositions; and he will preach each truth and fact of the gospel, not as isolated and alone, but as rooted and grounded in a great unbroken system of truth which is one and inseparable. If the people shall be protected from errors that fly as thistle-down upon the winds, if they shall be built up into a stedfast, immovable Christian faith and character, it will be by the brave, earnest, loving instruction given by men to whom systematic theology has given a grasp of biblical theology they could not otherwise secure.

It was a characteristic fact of Dr. A. A. Hodge, very often shown in this book, that he never approached the personality of our Divine Redeemer without a perceptible access of devout and tender emotion. Let me give the words of farewell with which these lectures closed, and which also closed his words on earth given to the public: "And now, ladies and gentlemen, let me congratulate you. You have exercised great patience of faith in holding out through these trying lectures to the end. The end is now come when you, having finished the course, may rest from your labors. We shall not meet together here any more. Let us pledge one another as we part to reassemble in heaven. We are now parting from one another as pilgrims part upon the road. Let us turn our steps homeward, for if we do we shall soon, some of us now very soon, be at home with the Lord. Adieu!"

Only a few months passed before he was laid to rest among the great and noble dead of the Princeton cemetery. It would have given a great satisfaction to his large and loving heart if he had known that these last published lectures from his pen should be read and be fruitful in Virginia, where he once had a ministry than which none was more dear to the close of his days.

Fredericksburg, Va. JAMES POWER SMITH.

PAPERS ON CHRISTIANITY AND AGNOSTICISM.

CHRISTIANITY AND AGNOSTICISM: A Controversy. Consisting of Papers by Henry Wace, D. D., Professor Thomas H. Huxley, the Bishop of Peterborough, W. H. Mallock, and Mrs. Humphrey Ward. New York: D Appleton & Co. 1889. Paper, 50 cents.

Or is it Agnosticism and Christianity? The title, on the title page and cover, is that given in the heading, and is the same as that of one of Dr. Wace's papers; but for the running title within, "Agnosticism and Christianity," one of Professor Huxley's titles, is adopted In other words, while from without the volume appears to proceed from the Christian standpoint, from within it appears to occupy the standpoint of the agnostic. And this is true not only of the title, but but of the arrangement, which puts Mrs. Ward's article out of the historical order, so that the agnostic has the last word. However, we are not disposed to be hyper-

critical, and the arrangement may have been accidental, as the difference in title no doubt was. At all events, we are grateful to the publishers for this publication, as it brings the whole agnostic controversy within easy reach of busy men, whether students, ministers, or intelligent laymen.

The volume before us, as many readers will recognize from the heading, is a reprint of articles in *The Nineteenth Century*, more or less closely connected with a paper on Agnosticism read at the Manchester Church Congress (1888) by Dr. Wace, principal of King's College, London. These articles, together with the original paper and an article by Mr. Mallock in *The Fortnightly Review*, are here brought together in a volume of three hundred and twenty-nine pages. Dr. Wace and Professor Huxley are the leading champions upon the two sides, the one being ably seconded by Mr. Mallock and the other by Mrs. Ward. The brief contributions of the Bishop of Peterborough have only personal reference, and do not enter into the controversy proper.

The argument of Dr. Wace in the paper that originated the controversy is that the agnostic position contradicts the teachings of Jesus Christ, so that one cannot be an agnostic without denying his authority. Waiving the whole critical controversy, and taking only the sermon on the Mount and the Lord's Prayer—which, as admitted by all criticism, convey, at least in substance, a true account of his teachings—and we have the whole unseen world unveiled and a heavenly Father revealed "in personal relation with his creatures, hearing their prayers, witnessing their actions, caring for them and rewarding them. . . . If Jesus preached that sermon, made those promises, and taught that prayer, then any one who says that we know nothing of God and the future life, or of an unseen world, says that he does not believe Jesus Christ." Moreover, all criticism admits the passion, and the agnostic must not only deny the authority of Jesus, but must pronounce the experiences, convictions, and aspirations, not only of his life, but of his death, to be illusions. He is the true answer to agnosticism, and agnostics will have to reckon with him—not only with his testimony, but with his life, character, and death—before the world will acquiesce in their "I don't know."

Professor Huxley endeavors to break the force of this by saying that we have no satisfactory (*i. e.*, scientific) knowledge of what Jesus did and taught. He had often been unable, on close inspection, to define fossils that looked quite plain at a distance. "So it has been with me in my efforts to define the grand figure of Jesus as it lies in the primary strata of Christian literature."

His arguments, running through several articles, reduce themselves to three. The demonology of the New Testament is an essential part of its revelations of the unseen world, and it is doomed. He doubts if any "theologian with a reputation to lose" would confess belief in the Gadarene story, though he admits he has "no *a priori* objections to offer," and cannot "show cause why these transferable devils should not exist." Still, the world has outgrown the demonology, and how can it trust the rest of the revelations as to the unseen. The next argument is the incredibility of miracles. On this he follows, as he confesses, the beaten track, but uses Cardinal Newman as a stick to break the heads of the Protestants, quoting his arguments that no distinction can be drawn between the miracles of the Bible and those of the Roman Church. The third argument is the uncertainty of the origin of the Christian writings, and even of Christianity itself, in which much is made of the controversy between Paul and "the Three." The early books of the New Tes-

tament are a series of controversial pamphlets, while the later ones are attempts to reconcile "Christianity" with "Nazarenism," with which it had little in common.

When pressed by Dr. Wace that he cannot so escape the issue, he has to come down to critical discussion, and endeavors to show that we have no trustworthy knowledge that the Sermon on the Mount and the Lord's Prayer are really from the teachings of Jesus. Despite evident wide reading in German criticism, we think Prof. Huxley made a mistake in ever permitting himself to be drawn into critical controversy. No one with the genuine critical faculty would have attempted to meet Dr. Wace's point by bringing up the opinions of critics that the "Sermon," as found in Matthew, was a piece of "mosaic" and not a complete discourse delivered upon a single occasion, nor to meet the argument from the Passion by a natural explanation of the Resurrection! Prof. Huxley's criticism amounts to about this: Take all the most destructive views of the several critics and very little is left; how, then, can I be compelled to reckon with the teachings or life of Jesus? Prof. Huxley is at his weakest in his summary disposal of the testimony of Paul, who, he admits, speaks directly to us in the Epistles. "And a very singular witness he is," says Prof. Huxley. "With every means of becoming acquainted, at first hand, with the evidence of eye-witnesses," he "not merely refused to credit them, but 'persecuted the church of God and made havoc of it.'" "Yet this strange man *because he had a vision one day* [italics ours], at once, and with equally headlong zeal, flies to the opposite pale of opinion." After this he tells us that he "conferred not with flesh and blood," which means, according to Prof. Huxley, that he "abstained from any re-examination of the facts." Prof. Huxley does not "presume to quarrel with Paul's procedure. If it satisfied him, that was his affair." But he says very plainly, "It would not satisfy me in like case." We thank Prof. Huxley for that word. It serves to explain his agnosticism and to place him in a much older class—a class of whom our Lord said, "If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead."

If Dr. Wace has tried to make the agnostic face the testimony of Jesus Christ, Mr. Mallock, with remorseless and almost brutal logic, compels him to face the consequences of his own position. Agnosticism deserves to be called "cowardly," not so much in the sense that the Bishop of Peterborough was understood to make the charge, as for the reason that it shrinks from facing the desolation it creates. There is something positively pitiless in the way Mr. Mallock sweeps away, on agnostic principles, everything that makes "life worth living," and then with equally remorseless logic brushes away the flimsy make-shifts they seek to rear after they have leveled the temples in which mankind now worships. But inasmuch as all agnostics admit that "religion" is necessary to humanity, that without it we would "lose our ideas of goodness, rectitude or duty" (Spencer), that the tendency of systematic materialism is to "paralyze the energies of life" (Huxley), and since agnosticism fails to furnish any escape from these results, it contradicts the facts of human experience, and so must be false.

But just here Mrs. Ward comes in, furnishing not only an agnostic religion, but an agnostic Christianity. We cannot be mistaken in classing Mrs. Ward as an agnostic, though we do not know that she has ever admitted the title. We must confess that we have never read *Robert Elsmere*. Having satisfied ourselves that the theory of Christianity it presented was the same as that contained in her distinguished uncle's

Literature and Dogma, we had no time to spend on the romantic dress in which it now appeared. But that theory is thoroughly agnostic, inasmuch as it denies our power to know anything that we cannot get from nature and experience. As truly as any other form of agnosticism, it denies a supernatural revelation or any communication from the unseen world, yet, as it approaches nature from the ethical rather than the physical standpoint, it contains a truer analysis of the facts of human life, and so recognizes "a power not ourselves that makes for righteousness' where the agnosticism of natural science finds only a force. By attributing to Jesus an unusual spiritual conviction of this "power," it seeks to explain and retain his power and influence over the human race without admitting even a personal Father or a future life.

Merriman in this dialogue, like Robert Elsmere in the novel, gets a better idea of Jesus after historical criticism has swept away the supernatural than before. Unlike Mr. Huxley, who found himself "unable to define the grand figure of Jesus," Merriman says, "I live with Jesus beside Gennesaret, or in the streets of Jerusalem, as I never lived with him in the old days when you and I were Anglicans together. I realize his historical limitations, and the more present they are to me, the more my heart turns to him, the more he means to me, and the more ready I am to go out into that world of the poor and helpless he lost his life for, with the thought of him warm within me." Thus is retained, "through all the overgrowths of dream and speculation," "that strongest of all the forces of human life—the love of man for man, the trust of the lower soul in the higher, the hope and faith which the leader and the hero kindles in the masses."

Mrs. Ward is confident that this "New Reformation" is about to come. She argues from the acceptance of the "results" of Old Testament criticism by many Anglicans that in a little while they will accept the "results" of the New Testament criticism. Perhaps she has mistaken the motion of the waves for the movement of the tide, and she seems strangely to have forgotten that the destructive criticism of the New Testament was earlier than that of the Old, and from the nature of the case could more quickly run its course. But, leaving prophecy, does this solve the problem Mr. Mallock has presented to the agnostic?

When we find living men (not heroes of fiction) lifted up by this "strangest of all the forces of human life," into lives of the noblest self-sacrifice; when we find it sending missionaries to degraded peoples, and elevating them into soberness, decency, and progress; when we find it strengthening men against temptation, comforting them in sorrow, and satisfying them in death, it will be time enough to consider this question. It will be time enough then to inquire whether criticism can eliminate enough of the plain declarations of our Lord as to his supernatural origin and mission, to account for the remainder by his "historical limitations," and so save his morality and his moral influence. But until then plain people will not believe that a God who could make us, would be unable to reveal himself to us, and will rejoice in a "teacher that came from God." Humanity, laden with its sins and fears, and full of its hopes of immortality, wants a voice from the unseen, revealing to us what eye hath not seen, nor ear heard; and finding that in Christ, it will turn from agnostics and agnostic religionists to one to whom it can say, "Thou hast the words of eternal life."

PEYTON H. HOGE.

Wilmington, N. C.

Pierson's Evangelistic Work.

Evangelistic Work in Principle and Practice. *By Arthur T. Pierson, D. D., Author of the "Crisis of Missions," etc.* The Baker & Taylor Co., 9 Bond street, New York. Pp. 340. $1.50.

A delightful book. The author is no mere theorist, but a man who has been in sympathy and coöperation with the most successful evangelistic work of our day; and who, in his own pastoral work, has succeeded in reaching the masses as few other ministers have done. Beginning with a statement of the evangelistic problem, he argues that the present supply of laborers is inadequate to do the work, and that the church itself lacks piety, and, therefore, power. Then, in the second chapter, the scriptural solution is deduced from the command of Jesus (Mark xvi. 15-20), and from the evangelistic power of the Holy Ghost. "Pentecost brought to all the assembled disciples the promised enduement; then, while the apostles were yet at Jerusalem, these disciples, scattered abroad, went everywhere preaching the word. Mark! '*Except the apostles.*' The exception is very significant, as showing that this 'preaching' was confined to no class, but was done by the common body of believers." Following this, the third chapter, under the title "Duty and Delight," urges the duty and pleasure of personal work for souls.

Perhaps the best treatise in the book is on "Power in Preaching," the spirit of which is shown in the following extracts:

> "In pulpit oratory there are three elements, either of which may control—the text, the subject or theme, and the object or end aimed at. If the *text* rule, the result is an exposition or exegesis; if the subject, an essay or discourse; if the object to be attained be steadily kept in view, and control the disposition of the parts and the expression and delivery, we get properly a sermon. . . . . The careful study of the preachers who have wielded most spiritual power will show that, although their methods are often defective and even crude, they are always *seeking after souls;* they may set all homiletical and even gramatical laws at defiance, but, whether consciously or unconsciously, there is a definite purpose, *evolved, perhaps, in the process of making or preaching the sermon*, which purpose reacts upon the product. Many a discourse which began in the violation of this fundamental law of the sermon has been remodelled while it was wrought. He who started with a topic or a text, ends with an all-engrossing object—the saving or sanctifiying of souls—the only object that can produce the ideal sermon."

And further on we find this descriminating distinction between eloquence and unction:

> "Paul wrote to Corinth that he would not preach the gospel 'with wisdom of words, lest the cross of Christ should be *made of none effect.*' . . . . The master dialecticians and rhetoricians have never been the greatest winners of souls. There was a preacher who died a half century ago, whose pulpit orations outshone in splendor any others of his day; yet, though masterpieces of argument and analysis, they were not fruitful in conversions; while the seraphic Whitefield, wielding the simple truth of God with the power of the Spirit, warmed even the cold, calculating Franklin and the philosophical sceptical Hume. There is an evangelist of our own day—a man of one book, of whom men say, 'How knoweth this man letters, having never learned?'—who takes no pride in either his grammar or his rhetoric, and whose refined pastor once counselled him to keep silence—who has been moving two continents by simply holding up the Cross! . . . . This cultivation of style, this aspiration after eloquence, tend to *self-consciousness.* Instead of being absorbed in the truth and in passion for souls, the preacher becomes hypercritical. A slip of pen or tongue, an ungrammatical or unrhetorical blunder or blemish, annoys and disconcerts him; while on the other hand a musical sentence

decorously wrought and sonorously uttered, a figure ingeniously elaborated, an original thought flashing its brilliance, pleases his carnal nature and awakens self-complacency. . . . . Its nature is a mystery, but one thing is sure, *unction and self-consciousness never go together.*"

In Chapters VII. to X. are practical suggestions as to evangelistic meetings and after-services, with wise directions about trained workers, proper music, and the use of printers' ink. Then, in Chapters XI. and XII., he reverts to the "responsibility of every individual believer for reaching unsaved souls with the Gospel," and urges the necessity of the baptism of the Holy Ghost for service.

The second part of the book consists of sketches of Whitefield, Howard, Finney, Chalmers, Spurgeon, Shaftesbury, Moody, McAll, McAuley, and closes with a history of Wanamaker's Sunday-school, and a statement of the development of the evangelistic spirit in his own charge.

As might be expected from such a man, the book is earnest, practical, and instructive. It is, however, more. It is enthusing; and the pious reader rises from its perusal with heart aglow and eager to be of service to the Master.

JAMES M. RAWLINGS.

THOMSON'S MODERN MIRACLES.

MODERN MIRACLES: Being Manifestations of God's Love and Power. *By Lelia Thomson.* With Preface by Rev. Alexander McLaren, D. D. New York: Robert Carter & Brothers, 530 Broadway. 7 x 4¾ inches. Pp. 156. 75 cents.

This little volume of less than two hundred pages is a collection of sketches of almost thrilling interest. The writer, a cultured Christian woman, an English mission worker, has here told simply, but in graphic, graceful style, withal now and again a touch of gentle humor, yet very tenderly, as befits those who deal with sore human souls, of the power of Christ's Gospel. While, with but one apparent exception, the subjects of these sketches were all found in the lower ranks of English life, there seems scarcely a phase of the sin-sick soul which did not come under the care of this earnest worker, whose faithfulness shines through the very simplicity of her story.

In this day, when many hold themselves wise above that which is written, and consider machinery of purely human invention needful in awakening men and women to a sense of sin, and need of a Saviour, when too often the bread of heaven is obscured in the offering by the prominence of men's devices, it is refreshing and encouraging to meet with a record such as this, which holds up Christ alone as the power of God unto salvation.

Such misleading expressions as, "trying to do better," "turning over a new leaf," etc., which may, indeed, mean reformation, but not repentance, were never so much as suggested by this truly evangelical teacher in her dealing with sinners. Jesus Christ, his love, his invitation, his sufficiency, was the sole message borne to arouse those dead in trespasses and sin.

It is not too high praise to say of this unpretentious work, it is one which should lie with the Pilgrim's Progress on desk or table, to be read and pondered over. A book to stimulate faith and incite to greater activity in all Christian work.

L. R. F.

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I. LITERARY.

EIGHT YEARS OF PRESBYTERIAN EVANGELISTIC WORK IN KENTUCKY.

By Col. BENNETT H. YOUNG, Louisville, Ky.

In 1879, Dr. Stuart Robinson, the leader of Presbyterianism in Kentucky, suggested the necessity of more aggressive efforts in behalf of the church in the State. The painful fact then presented itself to every candid mind, that unless a speedy change in general church work and its methods was inaugurated, the virtual destruction of Presbyterianism in Kentucky was only a question of time.

For more than forty years there had been no territorial or numerical growth, and the church in the State was confined by narrower limits in 1880 than in 1840.

The bluegrass region, comprising about ten thousand square miles, or one-fourth of the State, was reasonably well supplied with self-sustaining congregations; but even there, immigration and local causes were decimating these, and in the Western, Eastern and South-eastern portions there had been a virtual extinction of Presbyterianism, and the organization of a new church was not only unusual, but practically unknown. The church in Kentucky had been blessed with great preachers and great thinkers; on all questions of doctrine it had contributed an unusual share of brains, and in every conflict for the truth the Kentucky contingent was courageous, earnest, and in the very vanguard of the contest.

The earlier Presbyterian settler was an evangelist of great merit and success. From 1783 down to 1815, the church was truly militant, and the cause grew, was blessed, and Presbyterianism spread in Kentucky in proportion to the rapid increase of population.

After the divisions of 1810 and 1837, the day of conservatism came. The church surrendered all aggressive operations, and confined the labors and ministrations of its preachers within the very narrowest territorial limits, and for the succeeding forty years seemed content to possess only the land already obtained.

Looking back over this long period of church idleness, it is almost impossible to believe that men as earnest, able and consecrated as the Kentucky Presbyterian ministry should thus settle down to a state of absolute ecclesiastical quiescence and do nothing for the promotion or spread of the Presbyterian cause.

The war, with its changes, conflicts, divisions and troubles, consumed ten years of this period. After its close, four years were required to settle the church's status. When, in 1869, the Synod of Kentucky united with the Southern Church, the revolution had spent its force, and the State and church were prepared for aggressive operations. Twice during this long period of inaction Dr. Robinson, with his associates, sought to arouse the Synod, and in 1879 it was proposed to raise twenty-five cents per member to commence and carry on a State-mission project. This resulted in a failure, and only about $1,200 was secured.

During this year Dr. Robinson first felt the touch of the malady which, in October, 1881, was to end his life. For nearly two years he struggled with his insidious, unknown, but ever triumphing disease—cancer of the stomach; and during this time it was his constant hope, trust and prayer that a restoration would come which would enable him to become a State evangelist, and devote the last years of his great life to arousing the Synod of Kentucky to zealous missionary work in its bounds.

The Master knew better than the servant. His tremendous intellect, superb attainments, and wonderful courage and persistence could not fight off the disease; and with him, apparently, died the last chance for a change in church work and church plans.

Synod met at Nicholasville a few days after his death. Nearly all of its members realized the true condition of the cause in Kentucky, and were not only saddened by personal grief at his death, but were depressed by his immense loss to the church's work in every department. During the earlier hours of the meeting, reference was made to synodical missionary efforts, but the task seemed hopeless, and the subject was tabled.

As usual, "man's extremity is God's opportunity." At the very close of the meeting, the members were startled by the reception of a telegram, addressed to Dr. E. W. Bedinger, offering, on behalf of two lay members of the Synod,[1] to double all contributions of the entire church for evangelistic work up to $5,000.

Some members had been praying and working. Dr. Robinson's dying prayer had been that God would open up the way to carry on this work. The entire assemblage was thrilled; joy and thanksgiving abounded. A new life was aroused, and despairing despondency was succeeded by exuberant faith. The message went back to these donors, "We gratefully accept your offer," and Synod resolved then to appeal to the churches, appointed evangelists, and entered upon what has proved the most aggressive campaign that Presbyterians have ever carried on in this country. There were then about ten thousand members in connection with the Synod, only five candidates for the ministry, and many languishing and dying churches.

Rev. Dr. E. O. Guerrant and Rev. J. M. Evans were appointed by the Synod as State evangelists; an able and representative committee was appointed, and named as the Synod's Evangelistic Committee, comprising not only ministers and elders, but laymen, thus securing the counsel and coöperation of the entire church.

The result was amazing. The churches were aroused as never before. A new zeal and consecration was developed, and the first year more than $11,000 was paid in and expended for this cause. In 1880 the entire Southern Church, with its 120,000 members, raised only $15,233 for Evangelistic work and only $32,000 for Sustentation; and yet, in a single year, under proper impulse and direction, the 9,700 Kentucky Presbyterians raised $11,000, and

[1] The writer and R. S. Veech, Esq.

expended it for evangelism in their own bounds, besides giving to the General Assembly's Sustentation Fund $3,200, and its full share to the evangelistic work.

Many of the wisest men of the church outside Kentucky prophesied a falling off of these contributions and efforts. Arguing from the past, they assumed, as a self-evident proposition, that the handful of Presbyterians in Kentucky could not stand the necessary financial strain to support such an enterprise on so large a scale, and that the church could not, for any great length of time, maintain such vigorous efforts in home mission fields. One of the greatest leaders of the church said to the writer, "It is only a spurt; it will die out in a year."

The worst feature of the prevailing situation was the growing conviction among Presbyterians in Kentucky and elsewhere, that the system of our church was not adapted to the general missionary effort, and would not and did not suit evangelistic work among the masses. Other denominations had charged that our form of doctrine and government was suited only to the rich and cultured, and failed to attract and retain the masses at large.

This flaunting lie has been silenced. In Kentucky, for the past eight years, Presbyterianism in this department has gone in advance of all others, done the heaviest and hardest pioneer work, and demonstrated that wherever the Methodist circuit rider or the Baptist exhorter can command attention or carry the word of the Lord, there Presbyterianism can find a home, gather congregations, and maintain a footing.

For eight years this great work has steadily developed and strengthened. It passed safely through the reactionary period, withstood the assaults of friends and foes, and in 1889 showed its best results. The last year $13,506 was paid in and distributed, in addition to the general work of the Presbytery of Louisville, where $1,500 was expended, making a total in the State, for 1889, of $15,000 used solely for this cause.

Within this eight years $90,631.73 has been expended by the Kentucky Church in this department; fifty-nine new churches organized, half as many more resuscitated; forty new church buildings erected; 9,506 members received on confession of faith; the

number of candidates increased from five to thirty-six, and the Presbyterian banner planted in sixteen new counties.

At the late meeting of Synod, at Henderson, Kentucky, October 9, 1889, these facts were recounted and discussed. The unanimous voice of the Synod was for still greater efforts, still larger expenditures, and still wider evangelistic enterprise. Three men,[1] two laymen and one elder, offered to give one dollar for every two that all the churches and other individuals in the State would subscribe. It was resolved at once to make the sum this year $20,000, and the amount has already been assured. The Kentucky Synod will alone, after giving its full subscription for general evangelistic support of the church at large, carry on and maintain its own work in Kentucky, and expend for this alone half as much as all the other members of the Southern Presbyterian Church give for the Assembly's Evangelistic cause.

Thirty-five ministers and elders are engaged, in whole or in part, in this behalf. So great have its needs become that a chairman or secretary has been appointed to give all his time to it, and Dr. E. W. Bedinger, the efficient chairman of the committee for 1889, has resigned his pastoral charge at Anchorage, and devotes his entire energies and talents to the supervision of this great work.

The chairman has called mass-meetings in various parts of the State to discuss the plans and give the people full information about the operations of the committee. One has just closed its sessions in Louisville, another will assemble in February at Paducah, and still later another at Richmond. The most eloquent men of the church address these meetings. The people listen with wonder and pleasure at how the Lord has blessed these efforts in his cause, how the Presbyterian waste places have been restored, how the church territory has been enlarged, new congregations gathered and churches organized and built; and there are now few Presbyterians in Kentucky who do not feel that this evangelistic work is part and parcel of their Christian life and liberality, and the greatest mission of the church in Kentucky. The battle cry is, not only will we win Kentucky for Christ, but also for the Presbyterian faith.

[1] R. S. Veech, Esq., A. J. Alexander, Esq., and the writer.

The change in this Synod in eight years is simply a marvel. It is from death to life. At no point has the fire failed to impart heat. A new impetus has been given to the church; in every department Christian zeal has been aroused. In the same period $200,000 has been given Central University. No cause of the church at large has suffered. The great lesson has been taught that liberality in any one department leads to renewed generosity in all, and that as men give they desire to give. Ten years more of such work in the State and the ministry of the church will be doubled and its membership quadrupled. The whole Synod is amazed at the blessing that God has so graciously bestowed. The inaction and fear caused by the numerical predominance of other denominations is gone, never to return with the life of this generation. No Christian enterprise is too wide or too great for the Synod of Kentucky to undertake; and the spirit of church self-confidence, engendered by the inspiration of God's wonderful remembrance, is simply grand. It elevates the tone of Christian endeavor, and gives an ecclesiastical *esprit de corps*, which energizes and quickens every impulse. It has raised up, educated and prepared a class of men capable of carrying on such a work. It has organized and drawn into one channel the forces and energies of the entire Synod; and the chief and dominating idea is aggressive and persistent conquest for Christ. It has interested the entire membership in the spread of truth, and the visible results have been such as to deepen and quicken the confidence of every Christian heart in the bounty and certainty of the Lord's blessing upon those who enter upon his work and go forward in obedience to his command to "preach the gospel to every creature." The faith of the church has been greatly enlarged; they realize that in their very midst they have the "sign from heaven," and that without God's immediate and absolute direction no such results could be obtained; and this feeling of God's nearness has given to the church a tremendous strength, together with a conception of his presence and of his readiness to hear and answer the prayers of his people for the spread of the truth.

Under this work there has been attracted into Kentucky an unusual proportion of strong, earnest, active ministers, who have

given tone and power to this cause. Forty years of indifference and neglect are a sad retrospect. Next year the contributions will reach $30,000, devoted solely to this cause, in a single State. Such a condition of aggressive Christian effort must tell. There is yet a vast missionary territory in Kentucky unoccupied by any church. There is a demand and earnest necessity to-day for thirty ministers in this Synod alone, and Kentucky can to-day offer work and support to every graduate of our Theological Seminary. Other Synods can accomplish as much, if not more, than Kentucky. What is most needed is to educate the people to a realization of their ability to support the work, and to let them thoroughly understand that Presbyterianism meets every gospel requirement and demand for the success of home missionary effort. No peculiar conditions surround the Kentucky field. No extraordinary merit or zeal characterizes either its ministry or membership; a few earnest, practical men felt the necessity of such a movement, and they resolved, with God's help, it should be inaugurated and should not die. Coöperation, faith, earnestness and liberality marked its commencement, and God's blessing has been as certain as his promise.

What has been done here can be done and ought to be done in every Synod in the church. A decade of such work in the whole South would give our church an increase and spirit which would form a mighty factor in the religious and moral growth of our country.

A WORK FOR EACH OF US.

By Rev. T. W. HOOPER, D. D., Christiansburg, Va.

"Peter seeing him, saith to Jesus, Lord, and what shall this man do?"—John xxi. 21.

It was after the resurrection that, by his own appointment, our Lord met his disciples at the Sea of Galilee. They had caught the fish, and had come ashore and dined. Then came that remarkable scene, when three times he asked the question, "Simon, son of Jonas, lovest thou me?" This was followed by the injunction, "Feed my lambs," "Feed my sheep." Then came that startling prophecy, "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." "This spake he," says John, "signifying by what death he should glorify God." "And when he had spoken this, he saith unto them, Follow me."

Peter must have understood the matter just as John did, and yet he does not seem to find fault with his human lot. If the Lord himself had been crucified, it was not strange that he was to be a martyr.

At this time Jesus and Peter seem to be walking along, side by side. "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?" It is not strange that John loved to think of that scene at the table, nor was it wrong. Sometimes it does a man good to think of a time when he was very close to the Master, when he knew that he loved the Master, and that the Master loved him. If there was any human pride in this case, it was at least an honest and a pardonable pride. And so the Lord just let him write that in the Bible to hold up John as the "beloved disciple."

They all must have known that John was a favorite, and it

may have been a natural curiosity that prompted Peter to ask this question, "Lord, and what shall this man do?" You have told me what I am to do; I am to feed the lambs and feed the sheep; and when I am old, I am to fall into the hands of the enemy, and to die some kind of a violent death. That is all plain, and that is all right. I said once that I was ready to go with thee to prison or to death. I did think so then, and am ashamed to think that, when the trial came, I made shipwreck of the faith; but I am stronger now, because I know my own weakness better. I am not half as proud and self-reliant now as I was then. I have been so mortified and humiliated before God and men that I am ready to go anywhere, and do anything, and suffer any death you may choose for me by which I may glorify God. But, "Lord, and what shall this man do?" What is before him? What work, what sufferings, what kind of a death, and when will that death come?

These were natural questions, just such as we would have asked; but the Lord did not choose to answer them. They showed a curiosity on Peter's part about things that did not concern him at all. When Saul of Tarsus was converted, his question was, "Lord, what wilt thou have *me* to do?" Feeling the strange, sudden, radical, spiritual change that had come over the whole heart and the whole purpose of his life, he wanted the Lord to let him know just what he wanted him to do, and was ready to revolutionize his whole mode of life if the Lord so directed.

But while Peter had his commission, and knew what the Lord had marked out for him, he also wanted to know what John would have to do. But if the Lord had answered that question, he might have gone on to ask about all the rest, and thus have known before the time what was to be the duty and the destiny of each and all.

The Lord himself knew just what a work and just what a death he had in store for each of them; and not only for these eleven, but for all the others whom he would call, in due time, to the end of the world.

It is a strange thing, as a friend wrote me not long since, that we never hear of our Saviour writing but once; that was when

"he stooped down, and wrote on the ground." But he rubbed that out, so that nobody ever knew what he wrote then.

He did write the ten commandments on tables of stone, but these were lost; so that nowhere in the world, as far as we know, is there one word that he himself wrote. He might have written his own life, but he chose Matthew, and Mark, and Luke, and John to do that. He might have written these epistles, but he chose holy men, and inspired them to do all that. That was a work for the Holy Ghost, and he would not trench upon the ground of this third person of the Trinity.

So, then, while he would not answer this important question of Peter, he did have a work, a great work, a long work for John to so. And what was true then is just as true now of all those to whom he has said, "Follow me." Some were apostles, some were to be evangelists, some were to be pastors, some were to be teachers, some were to be elders, some were to be deacons, and some were to be private members; but for all, and to each one of all, he assigns a work, a specific work, an important work, a work which we cannot, ought not, dare not shirk.

What this work is, and how we are to know it, and to do it, we are told in the Bible, and in answer to a prayer like that of Paul, "Lord, what wilt thou have me to do?"

Standing, then, as a subaltern, and looking up to him who is our great Captain, I would ask, "Lord, what shall this man do?"

I have heard of a Methodist preacher who, at every "Annual Conference," reported all parts of his work in splendid condition. The worst circuit in the conference, under his management, would come up with a report satisfactory and full of encouragement. At last the bishop asked him publicly what was the secret of his wonderful success. He answered that it was simply by the use of a little sanctified common sense. When I take charge of a circuit, I try to find out just what every man in every one of my churches is fit for, and assign him to that work. There is some one man in every country church who loves to look after the preacher's horse; there is another who is good on looking after strangers, and helping ladies out of carriages and buggies; there is another who loves to look after the fires, and see that the church is clean and com-

fortable; there is another fond of singing, and another fond of praying, and another who takes pride in keeping up the finances. When I find out what each man is specially good for, I work it around so as to put every man in his right place, and the place for which the Lord seems to design him, and then I have no more trouble.

This was about the substance of his report; and the more I think of it, the more I am struck with the homely common sense of such sound discretion and good judgment. Saul's armor was not suited to David's small stature, and would have been an incumbrance instead of a help. And so it is that we sometimes make a mistake by trying to get men to work in a sphere to which they are adapted neither by nature nor grace. But for every position in the church of Christ there is some one who, by the grace of God, can be fitted and qualified; and when a man is put to work where the Lord wants him, he is apt to become efficient in that place.

These disciples were at this time about as little qualified for that great work to which the Lord had called them as we can conceive of. One was a publican, and several of them were fishermen; but not one of them was such a man as we would select for such a work on general principles.

For nearly three years they had been trained by him who "spake as never man spake;" but they all had to watch and wait and pray for ten days in that upper chamber before they received the baptism of the Holy Spirit; and then, when they were "endued with power from on high," and were "filled with the Holy Ghost," they were ready for the work to which Christ called them.

1. That is what we all want, first of all and most of all—the outpouring of God's own Spirit on preachers, officers, members, old and young. This is the Power, the supernatural, divine Power, or Person, who can work and will work along with the truth, and make us all "workmen that need not be ashamed, rightly dividing the word of truth."

Preaching is powerless, singing is powerless, praying is powerless, talking is powerless, individual effort is powerless—all perfectly powerless, without the light-giving and life-giving power of

the Holy Ghost. Paul might plant, and Apollos might water, but God had to give the increase. There was no hope outside of that, and they all felt it, and acted upon that settled principle in the gospel kingdom.

There are times now which we call "times of refreshing," or "times of revival," when, in answer to special, united prayer, God seems to sweep over a church or to sweep over a community with "showers of blessing." And at such times there is an answer to the question, "Lord, what shall this man do?"

It may be the pastor, and the Lord tells him what to preach, and how to preach, and he feels under-girded, just as Moses did when Aaron and Hur stood by him, one on the one side and one on the other side, "and held up his hands until the going down of the sun." He is no longer a picket on the outpost, or a sentinel alone on his dreary round, but a captain who, as he leads the charge, hears the tramp of his men, and feels that touch of the elbow which gives him fresh courage to press on the charge.

Brethren, a pastor can tell just as well when his people are praying for him as Moses could when he felt the strong arms of Aaron and Hur. And I can tell you that there are times when a pastor's hands hang as heavy as lead at his side. Many a poor sermon is made powerful by prayer, and many a good sermon is made powerless and abortive by the want of this spiritual dynamite, which alone can make truth effective.

The most wholesome food is tasteless and insipid to a dyspeptic, but the plainest food is sweet and nutritious to one who is hungry. And the prayer of the people, which brings power to the pastor, creates a hunger in the praying soul which makes it feed upon this food with relish and delight. There is a mutual benefit then, and in this sense "the liberal soul shall be made fat."

Paul felt this way when he said, "Brethren, pray for us." He knew that souls who would pray for him would not only bring God's power to help him to preach, but that prayer for him was the best preparation they could make "to receive the truth in the love of it.

And now let me remind you that here is one function of Christian usefulness that belongs to all. "What shall this man do?"

Let him pray. "What shall this woman do?" Let her pray. "What shall these children do?" Let them all pray. Some one has said that Spurgeon in prayer reminds him of a seraph knocking at the gate of heaven. If some of us prayed more like Spurgeon, possibly we would preach more like Spurgeon. And I am sure if our people prayed more for us, as Spurgeon's people pray for him, there would be more power in the pulpit and more power in the pew.

2. Apart from this, which belongs to all, and which all should practice, "Lord, what shall this man do?" Well, who is he, and what is he? He is an elder in the church, and that means he is a ruler in the church; a man called out from the membership by a vote of the people, and ordained of God, set apart to the solemn work under vows which he has taken in the sight of God, of angels, and of men. Then "let them take heed to themselves, and to all the flock over which the Holy Ghost hath made them overseers."

They are God's overseers, bishops, under-shepherds, who, with the pastor, are to watch over and take care of, feed and provide for the safety of the sheep. They are not to drive, but to lead the sheep; not to "lord it over God's heritage," but to be "ensamples to the flock." They are to know them all, just as the "Good Shepherd" knows the sheep, and calls each one by name. They have opened the door and let them into the fold, and so they are to look after the wandering and reclaim them. They are so to live as to let the sheep follow them as they also follow the Good Shepherd. They are to feed the sheep and feed the lambs, to look after the sick and the sorrowing ones, and to watch for souls, as those who are to give an account.

An eminent pastor once told me that one of his elders had brought over one hundred inquirers to his study, and left them there for him to talk to and pray with. What a crown, richer than all the diadems of earth, is blazing to-day on the brow of that humble merchant, who lived in one of our mountain villages! His store was the loafing place for college boys and the young men generally, and his back-room the quiet place where he talked to them until he got their consent to go and see the pastor.

And now when I ask, "Lord, what shall this man do?" does not the answer come straight from the Master, "Go, and do thou likewise?" The good Samaritan never did a nobler work than that! And what is also true, the man who fell among thieves, who have robbed him, and stripped him, and left him naked and bleeding, is your neighbor. Not a Jew, not a Samaritan, not a heathen man, nor a publican, but your neighbor, perhaps your next door neighbor, perhaps your room-mate, or school-mate, perhaps one of the warmest friends you have in the world. Oh! then, for the love of Christ, and in love for his soul, and because the vows of God are upon you, I beseech you put forth all your power to save him from death and hell!

3. "Lord, and what shall this man do?" He is a deacon in the church.

The poor we have always with us, and as the Scotch woman said to Dr. Chalmers, "While the water of life is free to all, *we must pay for the pitcher.*" Preachers are but earthen vessels, which carry the grace of God to the famishing at home and abroad. We are liable to break, and one by one we are gathered to our fathers, and others have to be educated and fitted for the work which we leave when we are gone.

The deacon, then, is a man of vital use in the church, and must be a man devoted to his work. Under God the whole financial welfare of the church, this "spiritual kingdom," is largely dependent upon the system and active exertions of the deacons of all our churches. "The freedom from worldly cares and avocations," which is pledged to the pastor; the comfort and beauty of the house of worship; the care of the poor and destitute; the collections for pious uses, and the growth of "the grace of giving" among the people—all these practical, necessary affairs of the church are largely dependent on the honesty, judicious management and devoted piety of the deacons. A good deacon is of vastly more importance in a practical way to the church at large than an ordinary elder; and I have known cases where the church was damaged by making an indifferent elder out of a first-class deacon. The reason of this is, that most good men in a church are better qualified for the business affairs of the church than they are for its spiritual oversight.

But of the seven who were first appointed, two, Stephen and Philip, were not content merely to "serve tables." "These two men," says Arnot (in his *Church in the House*), "of one spirit were led by different paths and employed in different kinds of service. Stephen suffered early, and Philip preached long. The Lord had need of both as his witnesses. Stephen, by his faithfulness unto death, and Philip, by his faithfulness in life, served the Lord in their generation, and now they rejoice together."

"'Stephen was full of the Holy Ghost and of faith;' we need not therefore be surprised that he could not limit himself to serving tables. The very qualities which recommended him for that office carried him beyond it. He burst through the borders of his own special department. He volunteered apostle's work in addition to the work of a deacon, which had been prescribed to him. No one interposed to restrict his efforts within the narrower sphere. I take the facts as I find them. I love them as they are. There is great freedom and elasticity along with order in the organization of the church, as it appears in the New Testament. A free development belongs to the nature of the gospel. Wherever the love of Christ is kindled within the heart it will burn its way out."

These words are true, and where the love of Christ is shed abroad in the heart by the Holy Ghost, the more temporal affairs of the church will not limit and contract and keep down that fiery zeal which push the deacon forward to take an active, vigorous part in the welfare of souls. To "serve tables" may be his special province, or to be "a door-keeper in the house of the Lord," and he had rather do either than "to dwell in the tents of wickedness." But while serving God faithfully in such a sphere, the love of Christ and the love for souls will constrain him to put forth all his power to this higher work of leading them to Christ. "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

4. "Lord, and what shall this man do?" He is not a minister, not an elder, not a deacon, but only a private member of the church. Well, what kind of an army would that be which was

made up of officers? What kind of a plantation would that be which had on it nothing but overseers? What kind of a fold would that be with all shepherds and no sheep? I have known several churches without an officer, but I never knew an officer without a church. There must be people to be ruled, or else there is no use for a ruling elder, and there must be people at church, or else there is no use for a preacher.

But is there nothing for this man to do? This man, that man, the other man; yes, every man whose soul the Lord has saved, and whom the Lord has taken into his church? Did the apostles and elders and deacons do all the work, as we have the record in "the Acts?" After the stoning of Stephen, "they went everywhere preaching the word." "They," not only the apostles, but men and women went everywhere, not formally preaching, but telling the good news, talking of Christ and him crucified, testifying to the power of God's grace. And God only knows how many were brought to Christ and brought into the church by the godly lives and the burning words of these Christian fugitives. The Lord just allowed the devil to scatter them, and wherever they went they told others of the power of God's grace, until thousands of souls were gathered into the kingdom. Some could sing, and some could pray, and some could exhort; and so every Sunday they crowded into the synagogue, studied the Scriptures, sang and prayed and exhorted, until scores and hundreds and thousands were added to the church.

Is there no work here for every one of you to do? Are all the people at church every Sunday? Are all who can be at the weekly prayer-meeting? Are all the teachers and all the scholars at the Sunday-school every Sunday morning? Are your envelopes in for all the Sabbaths of the year thus far? Have you done your duty, your whole duty, as you promised the Lord you would last January?

"What shall this man do?" If you will allow me to suggest an answer, I would say to a great many, "Repent, and do the first works." Go back to the very starting point, and commence again. If a man has take the wrong road, the best way is to go back to the forks, and start out right. He may cut across, but he is apt

to lose time, if he does not lose his way in the woods. Let him go back to where he went astray, and take the right road, and then ask God to help him make up for what he has already lost. The best way to break a bad habit is to quit it—quit it at once—and quit it forever. The best way to form a good habit is to commence it—commence it at once—and follow it forever.

And now, brethren, in the limited time allotted to a sermon, I have run over these salient points, hoping thus to remind you of what does sometimes disturb you. There are times when, if you are a Christian, the question does come to you, and away down in the heart you ask yourself, What can I do? What ought I to do? What does God want me to do? What does Christ, my Lord and Saviour, need at my hands? Is there anything, however small, which I can do to show my love for him, my gratitude to him, my appreciation of his boundless and amazing love?

But the trouble is that, like Pilate, when he asked, "What is truth?" you do not wait for an answer. The question is asked, and before it is answered, you forget that you ever asked it; or, when the answer comes, it is not what you expected, and you are not satisfied; or, what is worse, God does answer it through your own conscience and judgment, but you will not sacrifice your own ease or your own self-indulgence to do what you know you ought to do, and what God has a right to demand at your hands. "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

THE TWO PROFESSIONS.

OUTLINES OF A SERMON PREACHED IN THE CHAPEL OF UNION THEOLOGICAL SEMINARY, AND PUBLISHED BY REQUEST OF THE STUDENTS.

BY REV. T. E. PECK, D. D.

"SEEING then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Such is the exhortation of the apostle to the Hebrew Christians. (Heb. iv. 14.)

"Profession" includes two things: 1, The solemn and public declaration of adherence to that which is professed; 2, The thing itself which is thus solemnly professed. In this case, that which is professed is the Christian religion, as distinguished from Judaism; and that which is signalized as the prime characteristic of the Christian religion is the nature of its priesthood. Man, the sinner, is afraid to meet God, and feels the need of a mediator. The Israelites at the foot of the burning mount simply gave voice to the sentiment of mankind when they said to Moses, "Speak thou with us and we will hear; but let not God speak with us lest we die." Hence a priesthood and sacrifices are found wherever a religion is found amongst men. Neither Judaism nor Christianity is an exception to the rule. The practical question with the professing Christians to whom the Epistle to the Hebrews was addressed was whether they would hold fast to the priesthood of Jesus, the Son of God, or let it go, and return to the priesthood of Aaron. The exhortation to hold fast to the Christian priesthood is founded upon its infinite superiority to the priesthood of Aaron. Let us compare the two professions, and see in what particulars the Christian is superior to the Jewish, though both of them were ordained of God.

1. The Jewish priesthood was one of mortal men. As they who held it "were not suffered to continue by reason of death," there must be many priests coming to the altar in succession. Besides, these priests were all sinners, and many of them very fla-

grant sinners; and "by reason hereof must, as for the people, so also for themselves, offer for sins." (Heb. vii. 23; v. 3.)

2. A priest must have "somewhat to offer." Wherefore the Jewish priests were "ordained to offer gifts and sacrifices." (Heb. viii. 3.) These sacrifices consisted of domestic animals, bullocks, goats, sheep, etc. Their life was appointed to be a covering for the forfeited life of man! (Lev. xvii. 11.)

3. The efficacy of such sacrifices offered by such priests was what might have been expected. It could reach no farther than "the purification of the flesh" (Heb. ix. 13), the removal of a bar to communion with the external and visible church. "The blood of bulls and goats could not take away sins," could not "purge the conscience." (Heb. ix. 14; x. 4.) The very fact of their constant repetition convicted them of imperfection, of inability to give peace with God. If they had been efficacious in removing guilt, they "would have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins." (Heb. x. 1, 2, 3.) Further: if the sacrifice was inadequate to give peace, it was for the same reason impotent to procure holiness. The flesh was purified, not the spirit. The offerer remained under the dominion as well as under the guilt of sin. He was unsanctified as well as unjustified; defiled as well as condemned. Truly the whole system, if it had been intended to be *final* and not provisional and temporary only, would have been an unreasonable service (Rom. xii. 1), weak, unprofitable, beggarly (Heb. vii. 18; Gal. iv. 9), a grim mockery of the sinner groaning under the torment of conscience, and sighing to be delivered from the body of death.

Let us now look at the priesthood which superseded it—the Christian priesthood.

1. The Priest is *one*, not many, because he is the eternal Son of God, "without beginning of days or end of life," "continuing ever," and therefore having "an unchangeable priesthood;" that is, a priesthood which "does not pass to another," which admits and requires no succession (Heb. vii. 3, 16, 24), a priesthood "made not after the law of a carnal commandment, but after the power of an endless life." He is also very man as well as very

God; "taken from among men," and "able to have compassion on the ignorant and on them that are out of the way," because he also himself was once compassed with infirmity (Heb. v. 1, 2); was "tempted in all points like as we are, yet without sin; holy, harmless, undefiled and separate from sinners" (Heb. iv. 15; vii. 26); needing not, like the Jewish high priest, to offer up sacrifice first for his own sins and then for the people's. (Heb. vii. 27.) He was also consecrated to his office by the oath of God, a solemnity not used in the consecration of the Jewish priests. What a pledge have we in all these circumstances, that the interests of God's kingdom and the salvation of the church shall be safe in his hands.

2. The sacrifice. This is said to be "himself." (Heb. vii. 27; ix. 14; Eph. v. 2.) His human life was offered for us. The blood of bulls and goats could not take away sins; the life of a mere animal could not be a satisfaction for the life of a man created in the image of God. Neither God nor man could be satisfied with such an offering. It is man that has sinned, and it is man that must die. So thought the saints even of the Old Testament. (Ps. xl. 5–8; Heb. x. 4–10.) A divine man, a God man, must offer up his life—one who has power (right) to lay down his life and power to take it again. (John x. 18.) The life of such a Person is a perfect "covering" or atonement for the life of a human sinner (Lev. xvii. 11), and the life of no other person can be. The High Priest of our profession is a glorious paradox. He is at once Priest, sacrifice and altar. The infinite dignity of his person lends infinite value to his sacrifice. Hence,

3. The efficacy of his priestly work avails to the taking away of sin, the purging of the conscience, and the removal of the pollution of our nature. He is a Priest unlike those of the Levitical law, who were "standing daily ministering and offering oftentimes the same sacrifices, which could never take away sins." He offered *one* sacrifice for sins *for ever*, and sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool; for by one offering he hath perfected for ever them that are sanctified." (Heb. x. 11–14.)

In this view of the infinite superiority of the Christian priest-

hood, it may seem strange that any exhortation to hold fast the profession of it should be thought needful. Yet a large portion of those very Christians to whom this exhortation was addressed apostatized from their profession. Stranger still, the largest portion of Christendom has fallen into the same deplorable error. If we estimate the number of professing Christians in the world at 300,000,000, and the numbers of the Roman and Greek communions at 200,000,000, we have as the result two apostates from God's priesthood for one who adheres to it. This is far worse than the apostasy against which the apostle warned the Hebrews; for that was an apostasy to a priesthood which had been once divinely ordained, and had acquired prodigious force from the observance of centuries; this, in Christendom, was an apostasy to a priesthood which never had the semblance of a divine sanction; nay, was set up in defiance of the warnings of prophets and apostles. For what is the priesthood of Rome? It is,

1. One of sinful and mortal men.

2. One ministering "unbloody" sacrifices.

3. Therefore sacrifices which cannot purge the conscience, or purify the heart. This is confessed by themselves in the constant *repetition* of the sacrifices. (See Heb. x. 1–4; ix. 28.)

God's priesthood, which *can* take away sins, has been forsaken for a priesthood which, by its own confession, can *not* take away sins! "Hear, O heavens, and give ear, O earth! I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." No wonder that the great apostle of the Gentiles denounces this error with burning words in which, "there are earthquake and hurricane, battle and blows." As he contemplates the enormous wickedness of such an apostasy, "his whole being becomes full of indignation, his breast heaves, his brow darkens, his feelings explode, and the flash and the thunderbolt leap forth in the form of something like an exterminating curse, 'I would they were even cut off which trouble you'—excluded from the church of Christ, or struck dead by the hand of God."—(Binney, sermon on *The Law our Schoolmaster*.) And yet this is the error which is patronized by the

politicians and the secular press in this Protestant country; and even some Presbyterian theologians hold that the papacy may be recognized as a church of Christ! The journalists and politicians, some of them at least, know what the social, political, commercial effects of the reign of popery have been and are; yet they make a pet of it! Their maxim seems to be, "Let us have power *now*, and after us the deluge."

But it was not only the wickedness of the return to Judaism which roused the indignation of the apostle, but its absurdity also. He rebuked Peter for his dissimulation (Gal. ii.) as a virtual "building again the things that they had destroyed," and so outraged common sense. He had "acted like men who had left a mud cottage that stood upon the sand, and had taken shelter in an edifice of solid stone built high upon a rock; and who, after that, and in order to be safe from a dreaded inundation, actually went back to the thing they had abandoned, or encouraged others to trust themselves to it! The apostle saw an absurdity in this deserving the contempt of his understanding, mixed with a cruelty that at once roused and wrung his soul."

This leads us to note the *cruelty*, the devilish cruelty, of this apostasy of so large a portion of the nominally Christian church. If a Hebrew brought his offering to the altar, and the canons of the Levitical law were violated; if the priest who sprinkled the blood upon the altar was no divinely appointed priest, or, if such priest, he violated, like the sons of Eli, the canons of the law in making the offering; or if the victim was not such as the law prescribed, there might be no expiation. But the worst that could happen to the sincere and honest worshipper would be the failure of the ceremonial expiation—the failure of the "purification of the flesh," the remaining under certain external ecclesiastical disabilities. His eternal salvation was not put in peril. God had never made *that* to depend upon the ministrations of a sinful and mortal priesthood. But, according to the papacy, the salvation of men does depends upon the ministrations of such a priesthood; and to cap the climax of iniquity and cruelty, upon the ministrations of priests who, according to its own principles, can never know that they *are* priests, and therefore can never give any reasonable as-

surance to the people that they are so. Further: it teaches that the efficacy of the ministration depends upon the "intention" of the priest; and as his intention is not known to any one but himself, it cannot be known to the worshipper whether his sins are forgiven. Can any wickedness and cruelty exceed this? Surely no candid mind can fail to detect here the device of him who was a liar and murderer from the beginning.

To the inquiry, how such an apostasy from God's priesthood came to pass, it is not a sufficient answer to point to the avarice and ambition of the man-made priests. "By this craft we have our wealth." How were people, "professing and calling themselves Christians," brought to submit to a priesthood usurping the office of Jesus the Son of God? The only sufficient answer is to be found in the enmity of the heart against God as a *holy* God. "Without holiness no man shall see the Lord." God's Priest is one who sanctifies all for whom he acts; he is exalted at the right hand of the Father, to give repentance as well as remission of sins. These two things cannot be separated in his glorious ministration. That they cannot be is a matter of thankfulness and joy to all who desire to be saved from sin, and not merely from its penal doom. But it is very different with those who dread the tribunal of God, and yet are in love with sin. They admire a priesthood which shall not by the life of its members remind them of the inexorable demands of holiness, which shall usurp the kingly as well as the priestly office of God's King and Priest, and claim the prerogative of dispensing with the precept of the law as well as that of remitting its penalty. "The fatal spell of popery is its absolving power;" but the potency of the spell lies in its pretended power to absolve from the obligation of obedience to God as well as from the penalty which he threatens against disobedience.

EXEGETICAL NOTE.

By Rev. JOHN W. PRIMROSE, Wilmington, N. C.

"Speak thou unto the children of Israel, that they go forward."—Ex. xiv. 15.

Our highly esteemed and venerated brother, Dr. R. L. Dabney, in his "Sacred Rhetoric," on page 96, lays down this rule: "The text must be accepted and discussed only in the very sense which it had in the mind of the Spirit as he uttered it."

On page 99 he says: "This rule is outraged by all those liberties in accommodating texts which are so common, even in our own pulpits. I have heard more than one Presbyterian minister derive from the words of God to Moses (Ex. xiv. 15), the proposition that it is the duty of the church to make ecclesiastical and spiritual advancements. What is this more than a species of sober punning on the words, 'Go forward'? All that the expositor is entitled to draw from this incident, for instruction of modern Christians, is the plain principle which finds example in this command *to Israel and its issue*," (italics mine). "And that principle is that the people of God must 'walk by faith, and not by sight;' that they must regard the express command, *and not the seeming obstacle*."

Now, with the purpose of inculcating this principle, I took this text into consideration recently, only to run up against an obstacle. I found it to be a fact that there was *no obstacle* in the way of Israel's going forward. Had the waters receded as the Israelites approached, then their march had been an illustration of walking by faith, and not by sight. As it was—not faith, but fear of the dread foe behind them urged them to avail themselves of the only avenue of escape that was *in sight*. The facts as recorded are, that the pillar of cloud interposed between them and the Egyptians, preventing all further pursuit. Then, early in the night, we are led to infer, Moses stretched out his rod over the sea. Finally, *all the night*, the Lord caused the sea to go back by a strong east wind. The children of Israel watched the process whereby the waters were divided. When the way was cleared, they went forward. To my mind, "the issue" of this command was a clear case of walking by sight.

EXEGETICAL NOTE.

EPHESIANS xiv. 11, 12.

BY REV. J. HENRY SMITH, D. D., GREENSBORO, N. C.

MESSRS. EDITORS: It appears from your article, entitled "Do we need a Homiletical Magazine?" that you ask for and are willing to publish "exegetical notes from working pastors." I would call the attention of students of the New Testament to the eleventh and twelfth verses of the fourteenth chapter of Ephesians, where the apostle, in the eleventh verse, enumerates as gifts from the ascended Head of the church, "apostles, prophets, evangelists, pastors and teachers;" and those in the twelfth verse specifies the design or object in view of these gifts above enumerated.

Now, according to the old translation and punctuation, this design appears to be three-fold, and each specification coördinate and equipollent, separated by a comma, and introduced by the same English preposition "*for*." Thus, (1), "*for* the perfecting of the saints; (2), *for* the work of the ministry; (3), *for* the edifying (or building up) of the body of Christ." But when we look at the Greek, there are two or three things that give us pause: 1st, our translation insists three times the English definite article "*the*" where it is indefinite in the Greek. In the original it is not "*the* work," nor "*the* ministry," nor "*the* edifying. 2d, The prepositions are not the same; the first "*for*" is πρὸς, and the two following "*fors*" is εἰς; and this change of prepositions rather suggests the thought that perhaps these three clauses are not coördinate. 3d, I note that in *Westcott and Horts'* Greek New Testament (as also in *Vater's* good old edition) there is no comma after τῶν ἁγίων; and such punctuation—leaving out the comma and the added definite articles—would of course unite these two clauses, and make it read, "*for the perfecting of the saints unto* (or for) *a work of ministering* (or service.)"

These various gifts (extraordinary and ordinary)—apostles, prophets, evangelists, pastors and teachers— were given πρὸς, *with*

a view to the preparation or perfecting of the saints—εἰς *for* a work of ministering or service—εἰς *for* a building up (or edification) of the body of Christ. Ellicott, Meyer, Alford and Eadie, translate πρὸς "*with a view to*," and this final clause I take as expressing *the ultimate reason or end in view* in the bestowment of the gifts specified in the preceding verse; and the two latter clauses introduced, each by εἰς, are not only subordinate to the first clause, but are independent on and result out from it. The officers enumerated were given by Christ with a view to the perfecting of the saints for their *two-fold work*. He has given the ministry, specified in the eleventh verse, to prepare or perfect the saints for a work of mutual service (as in 1 Cor. xv. 16, εἰς διακονίαν τοῖς ἁγίοις), and for edifying or building up of the body of Christ. In other words, we understand this verse to express what is the great design and work of the office-bearers in the church, viz., to gather and train the saints for *their* work, which is two-fold.

The apostle recurs again, in a few verses afterwards, to this same thought, and shows, I think, that he had in view the Christian membership—"the whole body"—"which," he says, "fitly joined, or framed and knit together by that which every joint supplieth, according to the working in due measure of each several part, maketh increase of the body into the building up of itself (εἰς οἰκοδομὴν) in love." Here occurs the identical phrase "*unto the building up*," but he adds, "*of itself*;" *i. e.*, the building up is done by the saints themselves in the method specified in the sixteenth verse, under the instruction of apostles, prophets, evangelists, pastors and teachers.

The interpretation which I give above is mentioned by Dr. Hodge in his volume on Ephesians. "The two latter clauses (says he) may be made subordinate to the first; Christ has appointed the ministry with the view of preparing the saints for the work of serving one another (compare 1 Cor. xvi. 15) and for the edification of his body." Dr. Hodge's objection to this is, that it gives to διακονία a sense unsuited to the context; but in this we think Dr. Hodge is mistaken. It is worthy of note, too, that Tyndale seems to have had the same idea which I have given of the two εἰς clauses, as dependent upon the πρὸς clause; for he translates

"*that the sainetes might have all things necessarie to work and minister with all.*" Meier, Schott, Rückert and Erasmus (so Dr. Eadie says) regard the two clauses introduced by εἰς as dependent upon that beginning with πρὸς. Their opinion is that the apostle meant to say, "*for the perfecting of the saints unto all that variety of service which is essential unto the edification of the church.*" Dr. Eadie adds, "This interpretation we preferred in our first edition; but Meyer argues that διακονία in such a connection never signifies service in general, but official service." With the greatest deference to this eminent critical commentator (Heinrich August Wilhelm Meyer, Ph. D., &c.) we venture to dissent. We insist that διακονία does not by any means necessarily imply *official* prerogative or *official service.* See Acts vi. 1; xi. 29; 1 Cor. xvi. 15; 2 Cor. viii. 4; 2 Cor. ix. 1, 12, 13 (in fact, *all this* 9th chapter of 2 Cor. shows what was the prominent thought in St. Paul's mind of διακονία); 2 Cor. xi. 8; 2 Tim. iv. 11; Rom. xv. 31; Rev. ii. 19; Luke x. 40. There (we add) in Rom. xv. 2 another instance of St. Paul's use of εἰς and πρὸς to express a main purpose along with a subordinate purpose in one and the same clause; and the apostle is here addressing, too, the private members of the church, "Let each one of us please his neighbor (εἰς) for that which is good (πρὸς) unto edifying." εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.

MIST.

By Rev. JAMES M. RAWLINGS.

Look how the sea-mist, ghastly pale,
  Hastes up the waters of the bay,
And swiftly draws her dim wet veil
  O'er all the splendor of the day;
Till where but now there met our eyes
  The sunny hills and clear blue skies;
The wooded headlands bold and steep,
  Where white-capped billows break in spray;
The white sails gleaming from the deep;
  The bare-legged children at their play,—
  'Tis all a blank,—so cold and gray!

Ah! thus to-day life seemed as fair
  As sunshine on this summer sea;
For in my heart the radiance rare
  Of hope and love shone joyously.
But thoughts of human helplessness,
  Of sickness, failure and distress;
Of passion, folly, shame and sin,
  With all their misery and tears,
Came like the sea-mist drifting in,
  And all my hopes were hid in fears.

Oh! sweetest light that God has given!
  Dearer to me than the glad sunshine,
Bright with the radiance of heaven,
  Sweet word of God! blest truth divine!
Shine through these mists, which like a pall
  Hang o'er this foolish heart of mine;
Let a sweet sense of God's tender care,
  Mindful of e'en a sparrow's fall,
Banish these feelings of doubt and fear,
  And teach me to trust with him my all.

When the fresh west wind, cool and clear,
  Blows on the mist that hides the view,
Once more the deep blue skies appear,
  And the warm sun comes bursting through;
The vapors, turned to gentle rain,
  Drop in the bosom of the bay;
Or, gathered into fleecy clouds,
  Like frightened birds, flee fast away:
So at thy Spirit's breathing, Lord,
  My guilty doubts their temptings cease;
And in my glad heart shines thy word,
  Filling its depths with faith and peace.

FIVE POINTS OF CALVINISM.

God electing from all eternity.
Race naturally depraved and sinful.
A particular redemption by the blood of Christ.
Call made effectual by the Holy Spirit.
Everlasting perseverance of God's saints.

P. F. P.

II. EDITORIAL

In the last number of The Magazine, Dr. J. B. Shearer gave a brief enumeration of the methods of Bible study at Davidson College—a department in which he was eminently successful at the South-Western Presbyterian University. Dr. W. H. Marquess, after outlining the Bible course at Westminster College, states the conditions of the problem to be solved thus. How can we, "(1), Remove the common ignorance about the contents of the Bible; (2), Impress on young men the intellectual greatness of the book; (3), Teach them how to study it for themselves; and (4), Heighten the tone of their spiritual life"? We shall gladly publish in our next issue any information as to what is already done by our colleges in this department, and all suggestions of value as to what can and ought to be done. With this invitation, we look for a discussion as interesting as the subject is important.

THE PRESBYTERY AND THE CANDIDATE.

It it sometimes forgotten. in the all-absorbing demand for more laborers, that the ushering into the ministry of an unworthy candidate may prevent better men from entering upon the work. The influence of such an one is especially hurtful when it is exercised during his whole college course upon those who are yet to choose their life-work. He is under the care of Presbytery, and responsible to it alone. He may keep just within the bounds of such conduct as would cause his expulsion from college; may be unfaithful to every duty, and guilty of such actions as render him contemptible in the eyes of honest men, and yet his Presbytery is none the wiser, and at the end of his college course sends him to the Seminary. It is not a matter of surprise, therefore, that the sacred calling is beyond measure cheapened in the eyes of his college-mates, and they prefer some other work in life.

At a place like Hampden-Sidney, where the College and Seminary are so intimately connected, the bad influence of an unworthy man continues through his theological course. It matters little from what institution he originally came, he soon finds his level, and the college boys are not the last to discover his true position. They hear with surprise that a man who hardly knew the Greek alphabet at college is a fluent reader of the Greek New Testament at the Seminary, and will in all probability graduate on Greek. They are not slow to surmise, in spite of the charitable silence of the Seminary students, the continued use of interlinears and of even more disreputable contrivances for making a good recitation. They fail to make excuses for a *Seminary* student who is habitually absent from chapel, and who attends recitations only when it suits his convenience—perhaps omits altogether an important part of the course from sheer indolence. Of course it is unfortunate that the proper distinctions are not made, that the whole body of students is indiscriminately condemned for the sake of a very few, that a glorious work is confounded with an unworthy workman; but the fact remains that this mistake is constantly made, and the ranks of the ministry are depleted thereby.

Now the Seminary Faculty are powerless to prevent this evil. They are bound to receive any one who comes with the sanction of his Presbytery, and afterwards they can only discipline such flagrant breaches of conduct as come to their ears. A system of espionage, or even of rigorous rules, would be intolerable to students, the great majority of whom are earnest, conscientious Christians; and the reports of scholarship and attendance which are sent out by the Faculty, the Presbytery is generally too busy to read or too negligent to understand. Hence the responsibility lies with the latter body, and its duty in the matter is, as we think, two-fold: First, it should rigorously examine the character of those who put themselves under its care; and second, it should preserve an unbroken line of communication with its candidates.

The members of Presbytery, especially those faithful workers who know the trials and hardships of a minister's lot, are too apt to think that the young brother who is before them for examination must have been called of God; or, if the case seems a doubt-

ful one, they take the advice of Gamaliel, "If this counsel be of men it will come to naught," and no more questions are asked. Then the Presbytery and the candidate part company until his course of preparation is finished, and the "care of Presbytery" means nothing more than that his connection with that body furnishes him with the means of support during that time. The chairman of the Committee of Education in each Presbytery might easily obtain, by correspondence with the Faculty, all needful information with regard to the candidates, and thus be able to make a particular and satisfactory report at each meeting of the Presbytery instead of the meaningless generalities we so often hear. In this way the status of each student would be known, those who show themselves unfit for the ministry be disciplined, and the rest stimulated to better work and larger achievements.

THE VACATION WORK OF SEMINARY STUDENTS.

"HERE is an experiment, a mere experiment." This was a comment made by a minister upon a Seminary student in reference to his work last summer; and such is or seems to be the opinion of many of the ministers of our Southern Church as to the labor of Seminary students in the vacant fields.

Now, we claim that much good is done by this labor, and that it is manifested in two ways: first, in the good to the student, and thus ultimately to the church; second, in the immediate advantage to the church.

One of the prime factors in the successful work of the ministry is knowledge of human nature. Are we to deal with men or with books in the real active work? Not with books, most assuredly! The whole Seminary course is but a preparation for a clearer insight and a more correct comprehension of the word of God in order to a more perspicuous exposition of that word to the people. In short, that we may become "workmen that need not to be ashamed, rightly dividing the word of truth." Now, of course the success of any minister of the gospel depends primarily upon the Holy Spirit working in and through him. But undoubtedly one of the factors

in the growth of any man's character, for whatever profession he may be fitting himself, is *experience*,—we might say *experiment*, since that leads to experience. Can this be obtained at the Seminary? Every minister knows that is impossible. Suppose a man leaving the seclusion of Seminary life to accept a call of a church. What is his Seminary course to him? He is mounted on stilts which he has never learned to use. It is out of reason to suppose that man as efficient as he who has had eight months' experience in active exercise of his powers. The latter has been in contact with many different people, has had opportunity to observe and study various phases of character. He obtains some knowledge of church work and government. He finds the ways of access to men's hearts; above all, he realizes more fully the responsibility of his calling. Consequently he goes back to the Seminary with renewed zeal and an earnest desire to prepare thoroughly for the work. His efforts are doubled, and his study of the different departments is far more intelligent.

Now as to the churches. How many appeals do we have! What grave and serious complaints! The flocks are scattering, church buildings going to ruin, ungodliness gaining ground. Does any benefit accrue to such churches from the ministry of students, however brief and feeble it may be? Without this labor during vacation these fields may continue neglected and desolate no one knows how long. On the one hand the members are scattering; on the other they are drawn together, even though it may be for a brief space.

Again: tares and weeds are growing; the student sows the seeds of the *word*, which is *powerful*, however feeble the person who sows. The light is shining where darkness would be.

ROOTED AND GROUNDED.

"A PRESBYTERIAN can never be anything else but a Presbyterian," we often hear it said. If that is true, and I believe it is, then we want more *Presbyterians*. We have a large number that bear the name who find no difficulty in being anything else but Presbyterians. There is nothing positive about them. They are

"liberal" Christians, ranging in their convictions anywhere between the north pole and the equator,—wandering experiments, nothing more.

A few weeks since, several members of a Presbyterian church known to us, on account of imagined grievances, transferred their membership, not simply to a different church, but to a different denomination. Now, this seems like a very little ripple upon the great surface-life of the church; but the fact is such wishy-washy, be-anything Presbyterians are not at all uncommon to-day, and they are becoming more numerous. They put on their religious convictions like they do their clothes, and lay them aside or exchange them just as easy. They have never been rooted and grounded—thoroughly indoctrinated.

The true Presbyterian is described thus: "He shall grow as the lily and cast forth his roots as Lebanon." A *growing up* and *growing down*. That is the normal growth of every true Christian. To-day there is no lack of *growing up*—a great deal of the lily growth—but not enough of *growing down*. Too much sudden tropical growth of foliage and flower, and not enough rooting in the rocky doctrines of the church. Just as in the Orient, a single night's rain may transform a bare and barren field into a waving carpet of lilies, so men to-day spring up as suddenly in the church under a shower of tears, and like the waving and tender lily they are driven here and there by every form of doctrine. They lack stability, because they lack root. They are men of one idea, and that is "liberality of belief." They hear Arminian doctrine in the morning and Calvinism at night, and they approve both. What is the use of being narrow-minded anyway? There is but one remedy for such religious dilettanteism—thorough indoctrination, rooting and grounding in first principles. Lack of doctrinal preaching makes lax Presbyterians and lax Christians. And yet I think none will deny that doctrinal preaching is becoming less frequent. Why? Because there is a growing aversion to long sermons, and none of the great doctrines can be fully treated in the brief time now allowed for pulpit discussion. So long as things continue thus we may confidently expect Presbyterianless Presbyterians.

FUNERAL REFORMS.

The question of change in the customs now binding the social conscience in connection with funeral occasions is being earnestly discussed. The agitation began in the Richmond (Va.) branch of the Evangelical Alliance. This body, composed of the ministers, officers and members of the Protestant churches of the city, proceeded, by appointing a committee, "to draft a paper concerning some changes proposed in the mode of conducting funerals." This committee consisted of Rev. Drs. Newton, Cutler, Moser and Hatcher, with the Rev. Dr. Hoge as chairman. Dr. Hoge prepared and presented an admirable report, which was submitted to a meeting of the Alliance on the evening of January 21st. We append a condensed digest of the report, as published in the Richmond *Dispatch* of that date:

1. *As to the proper time for holding funeral services.*

No fixed rule can determine the day of the week, but whenever practicable it is desirable that the exercises be held on some other day than the Sabbath.

2. *Funeral sermons and addresses.*

Here again no peremptory rule can be adopted. Such occasions as the death of a distinguished Christian soldier, statesman or philanthropist, afford admirable opportunities to the pulpit for enforcing the lesson of his life. It is, however, safe to say that the cultivated moral sense of the community grows less and less in sympathy with funeral discourses. The inspired Scriptures, impressively read, cannot be advantageously supplemented by any human presentation of the theme. These are sufficient in all ordinary cases.

3. *The expensiveness of funerals.*

Here all will probably agree that reforms are possible, practical and desirable. The family of moderate means, while it can usually regulate the expenses of living according to its income, finds this privilege taken away when death comes. The standard of display—the accepted criterion of the amount of loving reverence for the departed—is the same for rich and poor. Many must sternly stint themselves for months after the funeral outlay, or contract debts which they sometimes find it impossible to pay.

4. *Covering the face of the dead.*

The coffin should be closed before the gathering of the company which assembles at the funeral service. The final leave-taking should be in private, sparing spectators the heart-rending scenes so often witnessed. Delicacy would seem to suggest the propriety of veiling from public observation all that passes at a moment so delicately personal and sacred.

5. *Exposure at the grave.*

Funerals must often occur in inclement weather. The present customs, such as standing on wet ground, with uncovered head, amidst rain and sleet and bitter wind, after all necessary services have been concluded, necessitate dangerous exposure, not infrequently resulting in death. Ladies, and the delicate and infirm of either sex, might be allowed to remain in their carriages, and no one should be required to stand uncovered after the prayers are ended.

From the above our readers will gather the general drift of sentiment. The Alliance is a unit for these reforms. It is significant that this movement should originate in such a centre of delicate refinement and Christian culture as Richmond is known to be. There is no want of the finer feelings, no brutal lack of reverence for the dead, with the men who have begun this agitation. There is, however, much sturdy common sense, much practical solicitude for the welfare of the living, and a sound consistency with the consoling doctrines of the Christian faith in immortality. Says a secular paper editorially, "Is it consistent with our religion to indulge in such emblems of sorrow and death as too many of us imagine it to be our duty to the dead to parade before the public?" Dr. Moser, in probing for the *spirit* actuating all this display, remarks: "No one is more willing than I to honor the dead, to pay to the memory of our departed friends that respect and love proper and due. But in the long and sometimes ostentatious parades, in the superabundance of flowers and costliness of dress, is there not discoverable a vein of human pride, a manifest desire to honor the living rather than the dead?"

The same minister urges the abolition of mourning costumes in the following sentences: "I cannot too strongly express my disap-

proval of the custom of wearing a superabundance of mourning attire. It seems foreign to the spirit of Christianity. If we believe, as we almost always do, that the departed loved one is gone to be with the Lord—to be clothed in white in the home of the soul (see Rev. iii. 4), surely we should not clothe ourselves in the dark habiliments of death, and *seem* to the world to have no hope. The heart-broken despair that originated the custom in *ages past* should not be perpetuated by Christian people in this Christian age and Christian country. The long black veil is not only unseemly to Christian faith, but is also positively injurious to physical health, not infrequently producing ill-health and often weakness of sight. For these and various other reasons we cannot too earnestly hope the practice will soon be among the things of the past, as is the custom of hiring mourners for the dead."

The question is admitted by all to be a delicate one. Moreover, we need not expect the proposed change to become universal for some length of time. The present customs in connection with funerals, like many others equally unwise, are so deeply rooted in the soil of popular opinion, so intertwined with associations of the past, that years will be required perhaps to work a thorough reform. We believe, nevertheless, that there is much wisdom and common sense in the genesis of the movement; and in this strange old world of ours, in spite of many of its follies, practical and sensible principles generally prevail.

The article on Central University, from the pen of Chancellor Blanton, which we expected to publish in this number, was unavoidably delayed, but will appear in our next issue.

III. MISSIONARY DEPARTMENT.

TO THE WORK.

At a time when rapid and even radical changes are taking place among the Gentile nations, and when the signal providence of God is calling loudly to his church to go in and possess these lands in the name of her Lord and King, the duty presses upon every child of God to inquire earnestly and prayerfully as to his personal responsibility in regard to the heathen world.

The present century has been conspicuously the century of missions. One hundred years ago the church had forgotten the plain letter of her great commission, and persuaded herself that God would bring the heathen to the knowledge of salvation through Christ without the help of man; and as the natural and inevitable result of her failure to push this prime and essential feature of her work she was fast sinking into the sleep of death. Isaac Taylor declared that England was "in a condition of virtual heathenism," while Samuel Blair affirmed that in America "religion lay a-dying."

It was at this juncture that Willam Carey's trumpet-peal—Christ for the world and the world for Christ—startled the sleeping church in two continents into life and activity. The work thus revived under the guiding hand of this man of faith and prayer and holy zeal, after so many centuries of apathy and indifference, has been carried forward with ever deepening earnestness and through constantly widening channels, until to-day the mission work of the church stands upon a basis more permanent, progressive and universal than at any time during the past thirteen years.

But while we make this statement with thankfulness, our rejoicing is well-nigh turned into mourning by the fact that the work falls deplorably short of the demands and opportunities of the hour.

Perhaps the ablest and most eloquent uninspired appeal which has ever been presented to the Christian world on this subject is happily called the "Crisis of Missions." With a logic which moves the heart no less than the head, the author shows that the mighty hand of God is the great factor in modern missions, and adds that "all the shallow pretexts for our neglect and selfishness, our meagre offerings and few laborers, are shamed into silence when our opened eyes behold in the history of missions itself a burning bush whose every leaf and twig is aflame with the presence of Jehovah."

In the opening of doors, the subsidence of obstacles, the removal of barriers which had hitherto stood like impassable walls in the way of all missionary advance, he reads a call to the church like that to the halting, hesitating Israelites at the Red Sea, "Speak to the children of Israel that they GO FORWARD." To-day, with the single exception of Thibet, from the shores of Britain to the furthest island of the sea, the walls of exclusion and seclusion have been thrown down, so that the herald of the cross can carry "into all the world" the everlasting gospel. This is the opportunity of the ages. It is estimated that the next twenty years will tell more profoundly on the history of the world than a hundred years later on. A crisis has come. Brazil is weary of the bigotry and licentiousness of Romish priests, and grows restless under the yoke. In India and Japan the untiring zeal and propagandism of the missionary has quickened even the slow pulse of Buddhism. But this is only for a time. In all these lands the ancient faiths are losing their power over the minds of the people, and the indirect influence of Christianity is strongly felt. The choice with them must lie between the true religion and infidelity. Which shall it be? Livingstone and Stanley have lifted the veil which had so long hung over the dark continent, and opened to our wondering gaze a land abounding in every resource and teeming with people. Victor Hugo's prophecy, that "in the coming century Africa will be the cynosure of all eyes," is nearing its fulfilment. In commercial activity and enterprise she is moving forward with giant strides; yet (to give but one instance), in a single tract about Lake Chad, with an area of 4,000,000 square miles, and with a population of nearly 100,000,000, there is not a

representative of the King of Glory. What will be the attitude of the church toward this "great door, and effectual" which has opened before her? "The prince of darkness is pushing his missions and publishing his message fast enough, however sluggish may be the messengers of the Prince of Peace." The destiny of continents hangs upon the issue of the present crisis. The one man of Macedonia multiplies into thousands, and their cry rings out upon the air, "Come over and help us."

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime,"

Yet in spite of all this to urge to vigorous action men stand within full view of the moving Pillar, seeking to shift responsibility, magnifying difficulties, and seizing eagerly upon every circumstance which lends color to their desire and effort to escape an obligation which ought to be esteemed a glorious privilege. While millions are dying every year without having heard of the life and immortality brought to light by the gospel, the kerosene lamp in the hand of the servant of mammon finds its way to every people and every clime long before the lamp of life in the hand of the servant of God. Men sing with swelling hearts the grand old hymn—

"Joy to the world, the Lord is come,
Let earth receive her King,"

and then deliberately argue themselves into the belief that "world" and "earth" mean only the United States, with, possibly, the addition of the British Isles and a slice of Continental Europe, and there all responsibility ends.

Sheldon Dibble once said that Christians need conversion to foreign missions no less than sinners need conversion to Christ. Happily this is theoretically true in our day only in sporadic cases, but practically, we fear, it must be said even of very many who would indignantly resent the charge. It is not that they think the work ought not to be done; they may even admit that it ought to be pushed with vigor now, but they imagine that they and all their loved are clearly excepted from the terms of the

command, "Go, ye into all the world." They say to the prospective missionary, "We are heartily in favor of missions and missionaries, but we do not want *you* to go." This, to say the least, is illogical. Our devotion to any cause is in exact proportion to our readiness to sacrifice ourselves for that cause, and our interest can be known only by its fruits. The women of the South could scarcely have established the fact of their great zeal for the triumph of the Confederacy by seeking to dissuade their sons and brothers from taking up arms in their country's defence.

The distinctive feature of Christianity is that it does not single out any one land as having a higher claim upon its multiform blessings than all others. "The field is the world," and "the good seed are the children of the kingdom." And yet how many Christians think they must have some such experience as that of Paul upon the Damascus road before they feel called to become missionaries. We can find in the Bible no ground for any difference between a call to Virginia or Dakota and a call to China or Africa. We believe that a call to preach the gospel is a call to preach it in that part of the world-field where Christ is not known; for we must ever keep in mind the fact that we are not commissioned to convert the world (that is God's work), we are commanded simply to preach, to "evangelize EVERY CREATURE."

But we are prepared to go even further than this. We hold that since this vast work remains still to be done, the first call is to the place of greatest need, unless strong reason can be presented to the contrary. When Ion Keith-Falconer, a Scotchman of brilliant talents, of wealth and noble blood, at thirty years of age a professor in Cambridge University, determined to go as a missionary to Arabia, he was remonstrated with on the ground that he was too gifted to throw away his life in this manner. After being absent a short while, he wrote back to his cavilling friend in words which clearly ask, "Are you called to stay at home?" "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, THE BURDEN OF PROOF LIES UPON YOU to show that the circumstances in which God has placed you were meant by him to keep out of the foreign mission field." We believe this position to

be impregnable. The simple fact that the great Head of the church has explicitly commanded us to "go teach all nations," must to every true child of God be an end of all controversy. Duty demands it because Christ commands it; and a great soldier has said, "*Duty* is the sublimest word in the English language."

Those who decline to consider a personal call to the mission field generally fall into one of two classes; we have no reference, of course, to those who are kept home because of ill-health, or because of families dependent upon them for support. First, those whose small opportunities for study and training lead them to conclude that they are not equal to the demands of the work. But while there is no cause which calls for more thoroughly trained men, it is also true that there is no field where men of more modest attainments can do so much effective work. Our Secretary has given striking testimony, from personal observation, to the successful labors of men of this class in the field in which he spent so many years of his life. William Carey also, who afterwards bore the honored title of the "apostle of India," was an humble cobbler of Paulerspury, England. William A. B. Johnson, a plain German laborer living in London, went to Sierra Leone; when he arrived at Regent's Town he found hundreds who had been liberated from the holds of slave-ships, and who were now living openly and shamelessly in the vilest wickedness and crime. Relying upon that gospel which is the power of God unto salvation, Johnson began to preach to them. Lawlessness, ignorance and crime gave place to order, industry and intelligence. A church was built, which was regularly filled with nearly two thousand worshippers. That desert of iniquity became as the garden of the Lord, and all this was the fruit of seven years' labor. Let no man, then, without prayerful study conclude that his talents are too humble to be used in this work. The other class, much larger in point of numbers, is made up of those who, because of special gifts of intellect or speech, think they are excused from all obligation to go to the heathen. This is the rock upon which hundreds split. It is not an uncommon thing for Christians, and even ministers, to say, "A. B. is much too good a preacher to be a missionary." They are willing enough to let all the "dead-weights" go to the

foreign field, but a man of any promise is simply burying himself. But it is quite probable that a "dead-weight" will fall as flat in China as anywhere else; and we are disposed to think that a man who is too talented to preach the gospel anywhere is fit to preach it nowhere. Certain it is, the policy so prevalent among us is directly opposed to that of the apostolic church. When one was to be chosen from the college of apostles to be in a peculiar sense the "apostle to the Gentiles," whom did the Spirit call? Was it Bartholomew or Simon Zelotes, of whom we hear nothing except that they were reckoned among the twelve? No. It was Paul; a man of imperial talents, one of the foremost men of his age, and the only one of the apostles who had received a broad and thorough education. Did he bury himself? Let Christendom answer. When we become more gifted than Paul, or the Master himself, we may venture to plead our talents as an excuse for failure to obey the Lord's last command.

We need a clearer view of the mighty sacrifice of Calvary, and a deeper sense of our own littleness; a keener appreciation of the wideness of the field and the fewness of the laborers, together with a stronger grasp by each individual Christian of the obligation to do all that in them is for the furtherance of the work so dear to the Saviour's heart, whether that *all* be in the way of going or giving, or both of these. Then will the world-wide harvest field be filled with the songs of the reapers who "come again with rejoicing bringing their sheaves with them."

> . . . . "Worker, awake!
> To the world's rescue, for the Master's sake!
> Millions are yet to win. The night
> Is dark; the time is short. Urge, urge the fight!
> New millions must be won to greet his world-wide sway,
> When Christ shall usher in the glad millennial day!"

OUR RELATION TO THE DARK CONTINENT.

THERE are two anomalies which must strike every fair-minded Christian who thinks of this subject: First, there are more than eight million freedmen in America, increasing at the rate of five hundred per day. They are here to stay, and will always be a

distinct race. European nations have abolished serfdom, and the master and the serf, being of the same race, have gradually become identified. Other races who have emigrated to America have soon become assimilated; but, after three hundred years' residence here, the negro remains a separate race, and will continue so to the end of time. In the providence of God they have been brought under Christian influence, and numbers of them exhibit faith and piety, the genuineness of which none can question.

The second anomaly is the land of their fathers—the big dark continent of Africa. Large portions of it are yet unexplored, and from the Barbary States on the North to Cape Colony on the South, it teems with a dense population, who are the most degraded on earth, and it should shame the Christian church that so little, comparatively, has been done for their enlightenment.

These two remarkable facts, when considered prayerfully and studied carefully, would seem to be enough to convince most Christians that America, and especially our own sunny South, the negro's adopted home, has a solemn responsibility in connection with Africa. The majority of God's people in the South *do* acknowledge this peculiar obligation; but opinions differ widely as to how this great work of evangelizing Africa can be most efficiently accomplished. Many lay undue stress upon the exclusive importance of sending white missionaries to Africa, stating that the negro is not fit for such work, while others cry down the necessity of sending *any* white missionaries to the Dark Continent, and insist that the only proper way to evangelize Africa is to educate and train our "brother in black" who is now in our midst, and send him back to the land whence his fathers were taken.

Those who make the first mistake show their profound ignorance of the facts. The colored people of America are already fitted constitutionally to endure Africa's hot climate much more successfully than the white man; and, indeed, at the London Conference in 1888, it was proved by the united testimony of the principal missionary societies now occupying the field, that colored missionaries *do* endure the climate of Africa better than the white man. Then, quite a number of colored missionaries to Africa,

such as Bishop Ferguson, born in America, and the venerable Bishop Crowther, a native African, rescued from a slave-ship and brought under gospel influence, prove beyond a doubt that the colored race is capable of producing most efficient missionaries.

But, on the other hand, we must remember that, while centuries of civilization and Christian influence are behind the Anglo-Saxon race, the negro is just now beginning to awake from the darkness of superstition and idolatry, which for many generations has rested like a pall upon his fathers. Hence we cannot expect the majority of them to manifest that deep piety and strength of intellect and soul which are essential for successful missionary endeavor. Then, too, there is another obstacle, formidable enough to the most enlightened white man, and more so to the freedman, whose intellectual powers are generally inferior, namely, the great difficulty of learning the multifarious dialects and savage jargons of Africa's degraded tribes. It is this great obstacle that makes the *native African* an indispensable factor in evangelizing this benighted land; and the marvellous success of Samuel Crowther, the Bishop of the Niger, is due to the fact that he was born and and raised on African soil, and has hence been able, with his son and associates, to accomplish much during his long life in translating God's word and other Christian literature into five or six of those difficult languages.

Again, many people who insist that our only proper work for Africa is the training of Africans now at our doors, and sending them as missionaries to their fatherland, seem not to know that the negro is totally unfit for evangelizing at least one-half of this great continent. The Soudan—the negro's proper home—with a population equal to that of the United States, and Central Africa, through which flows the Congo river, with a densely populated area, ten times the size of Germany, is indeed a suitable field for the labor of colored missionaries, both native and American; but the rest of this great country, containing crowded villages inhabited by the fiercest cannibals, great walled towns and crowded market places, all in utter darkness, if evangelized at all, must be reached by the Christian white men and women of Europe and America.

What, then, is the conclusion to which these facts point? American freedmen make good missionaries in the Soudan and Central Africa, and we have reason for profound gratitude to God that year by year consecrated men from among them are being sent, by God's people in America, to carry the gospel to their brethren beyond the sea; but at present, and for many years to come, they must be under the immediate supervision of white men, whose hearts and minds have reached a nobler and higher development than the great majority of Africa's sable sons can attain for generations yet to come. There must also be a careful training of native Africans for this great work, and among the teeming millions of Northern and Southern Africa the Anglo-Saxon race must carry the banner of the cross.

An early and fruitful recognition of our responsibility to carry the gospel to the Dark Continent is especially imperative, since the three evils of the *slave-trade*, *rum-traffic*, and *Mohammedanism* are fast claiming her sons and daughters for Satan and eternal ruin.

THE ALABAMA INDIANS, Polk County, Texas.

The writer, under instructions from the chairman of the Home Mission Committee of the Presbytery of Eastern Texas, has recently visited the above-named tribe of Indians.

The intellectual, spiritual and material out-look is decidedly encouraging; the progress made in their educational attainments, their capacity to read, write and speak our language is almost phenomenal; their morals have greatly improved, and the younger members of the tribe are beginning in a measure to grasp the plan of salvation; their crops are unusually good; they are clearing additional land, building good fences, erecting comfortable houses, with glass windows, and, in short, are taking rank among civilized people.

Thos. Ward White.

HIS DOMINION FROM SEA TO SEA.

"The whole wide world for Jesus!"
Oh! no; the plan's too large!
Men on the earth have multiplied
Since Christ first gave the charge,
"Go ye and preach to all mankind
A gospel pure and free";
Surely the vastness of the work
Our Saviour did not see.

"The whole wide world for Jesus!"
You say that *we* must claim
This round earth for our glorious King,
That we must preach his name,
Must help to send the tidings grand
Through every land and clime;—
But there's enough of our *own work*
To occupy our time.

"The whole wide world for Jesus!"
We must leave India out;
Her population is so vast
That one would have a doubt
About the good that could be done
If we should try to send
To such great multitudes the news
That Jesus is their friend.

"The whole wide world for Jesus!"
We'll not take China in;
Its millions of idolaters
We cannot hope to win.
Then there's the dark "Dark Continent;"
If we help other lands,
Poor Africa we must pass by,
So full will be our hands.

"The whole wide world for Jesus!"
Japan advances fast;
She'll soon give up the old, sad ways—
The idols of the past.

I think we are not needed there;
And the islands of the seas
Are of but little consequence;
Omit them, if you please.

One thing is sure: for our own land
We have no cause to fear;
For those who thought they knew have said,
"There are no heathen here."
Though, if we help the other lands,
A blind man could but see
The people *here* must know of Him
Who makes the sinner free.

So reason those whose hearts know not
The "Secret of the Lord;"
Who feed not on the manna sweet
Found only in his word;
But those who truly love our God,
Who are by him made free,
Need but the fact that Jesus said,
"To *all the world* go ye."

The warning comes to one and all:
"Oh! tremble ye, and fear,
Lest to the mansions in the skies
Your title be not clear;
If to the Saviour's treasury
Your tithes you do not bring—
If prayer and sympathies claim not
The whole earth for our King."

The whole wide world for Jesus!
Open, all hearts and hands,
'Till prayer, and faith, and generous gifts,
Include all foreign lands;
And we must surely tell his love
Where'er our flag's unfurled—
Be satisfied with nothing less
Than just "*The whole wide world.*"

—*The Gospel in All Lands.*

CLIPPINGS.

A STATEMENT copied from the *Missionary Review*, was inadvertently admitted among the "Clippings" of our last issue, which may lead our readers wide of the mark as to the exact facts. This statement was that the Protestants have now 40,000 missionaries in the field. As a matter of fact, we have 40,308 workers, native and foreign, of both sexes, ordained and unordained. Of these, only 3,202 are ordained missionaries sent out from all Christendom; 493 lay; 2,818 women; the rest being natives—ordained and lay preachers, Bible-women, etc. The figures to which we take exception give a fair idea of the relative condition of the home and foreign field only on the supposition that we have 1,225,000 preachers of the gospel in the United States. We have that many Christian workers, variously distributed as ordained and lay preachers, exhorters, Sabbath-school teachers, etc.; but only about 83,000 of these are regularly ordained ministers. We cannot deprecate too strongly such careless and misleading statements of fact.

JUDAISM AND ETHICS.—There is no doubt that the more thoughtful adherents of Judaism are gradually drifting away. They do not care to carry out the ceremonial law because it does not speak to their hearts; and since this is all they have been taught of their religion, if they neglect it, there seems to be nothing left. Their souls cry aloud for truths that shall sustain them in their hour of trial and temptation, that shall teach them how to live and how to die; and all that is given them is more or less unmeaning rites. Will not those who love their ancient faith, who feel that its doctrines embody all the elements of a morally beautiful life, come forward now when danger threatens it, and zealously labor to show forth its more spiritual truths?—*Jewish Messenger.*

IN addition to the number of converts which are reported, and the considerable number of secret disciples among the men, it is believed that there are thousands of women in the zenanas of India who are Christians. They are unable to declare their faith, but the influence of their Christian lives will be powerfully felt in their homes.

THE American Presbyterians have in Brazil 63 churches, 32 ministers, and 2,966 members; the Methodist Episcopal Church, South, has 16 preachers, 20 preaching places, and 346 members, and the Baptist Church in the United States has there 12 missionaries, 5 churches, and 341 members.—*Missionary Echo.*

AFRICA.—"There are to-day within the lake regions of East Africa, extending to the coast from Kilimanjaro in the North, to the highlands of the Shiré in the South (not reckoning some little out-stations), forty-four Protestant missionaries, inclusive of the unordained, such as physicians, artisans, etc., male and female; a small number, it is true, compared with the extent of the region, which is from five to six times as large as the whole German Empire; but then fifteen years ago two little missionary attempts were all that was to be found there, and this advance has cost much, not in money merely, but in the sacrifice of human lives and health; for at least fifty men and several women have given up their lives for East Africa. There have not yet beer great visible results; the baptisms which have taken place are perhaps about 1,800 in all, but the difficulties have been both numerous and peculiar."—*Missionary Review.*

WITNESS.—One of the German papers states that, "at Vienna, last year, no less than 363 Jews became Christians"; and another paper tells us that "at no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present."

PRESBYTERIAN.—The well-known writer, C. F. Gordon Cumming, who spent much time in China, wrote a few years ago: "To-day there are upwards of 100,000 recognized members of different Protestant bodies, and of these 22,000 are communicants (now over 35,000), and that not a matter of course, as may too often be the case in countries where Christianity is the recognized badge of respectability, but as a pure pledge of being thoroughly in earnest, and ready to endure persecution in many bitter forms."

IN Chicago there are several wards where there is only one church for every 12,000, 17,000, 20,000, and even (in one case) 30,000 souls. There is little wonder that these wards are the breeding places of anarchy. But even this is riches compared with one ordained missionary to every 150,000 souls in heathendom, while some have parishes containing 500,000, and very few helpers.—*Missionary Echo.*

P. T. BARNUM, the great showman, has promised $200 per annum during the remainder of his life to support mission work in Japan.—*Missionary Echo.*

THE Protestant Church in the United States expends about $80,000,000 on the evangelization of the 60,000,000 in that land, while for the 750,000,000 of heathen they spend only about $4,000,000.—*Missionary Echo.*

IV. LOCAL AND ALUMNI NOTES.

CLASS OF 1887.

Rev. William McFadden Alexander has been pastor for nearly three years at Bainbridge, Georgia. He still maintains the reputation for scholarship he made at the Seminary, and has done good work for Presbyterianism in Bainbridge, as a faithful pastor and powerful preacher.

Rev. John L. Allison has resigned his pastorate of the Beaver Creek Church, in Abingdon Presbytery, Virginia. The pastoral relation was dissolved at a called meeting of Presbytery held at Wytheville recently.

Rev. Eugene H. Amis has recently taken charge of the churches at Harrod's Creek and Goshen, Kentucky, near Louisville. This field was formerly occupied by Rev. E. D. Gregory, now of Fort Smith, Ark.

Rev. Thomas H. Armentrout is pastor of the church at Felton, Del. After leaving the Seminary he supplied the church at Berlin, Md., for one year.

Rev. Peter C. Clark is conducting a female seminary at Rocky Mount, Franklin Co., Va., in addition to his work as pastor of the church at that place.

Rev. William Walter Carson is pastor of Bethlehem Church and stated supply at Concord. His address is Putney, Va.

Rev. R. W. Culbertson is at McLeansville, N. C. He also preaches at Greensboro.

Rev. Alexander W. Crawford is located at Campbellsville, Ky., and is meeting with great success as pastor of the church there, and also of the Bethel Church.

Rev. Thomas C. Johnson is Professor of Hebrew in the Theological Seminary at Austin, Texas.

Rev. C. R. Jones still occupies the pulpit of the Frankfort, Ky., Church, where he was called soon after leaving the Seminary.

Rev. Samuel P. Fulton has been working for more than a year as a missionary at Nagoya, Japan, where Rev. C. K. Cumming is also laboring.

Rev. R. V. Lancaster is a missionary in Hangchow, China. His marriage with Miss Pagie Holladay was noted in the religious weekly papers recently.

Rev. Chalmers Moore has removed from Petersburg to Laurenburg, N. C, where he is now installed as pastor.

Rev. Charles D. Price is located at Hampton, Va., and is stated supply at Newport News.

Rev. James M. Richardson is pastor of the First Church at Tallahassee, Fla.

Rev. L. H. Richardson has been dismissed to the Northern General Assembly.

Rev. S. H. Spencer is still preaching at Cooper, N. C.

Rev. William T. Price, of the Class of 1857, is located at Marlin's Bottom, Pocahontas Co., W. Va. He has labored in this field as pastor of two churches and stated supply of two others. The field is a very large one, and the pastor's time is very fully occupied. Recent reports from the work show that God's blessing has been upon it in an especial manner.

It may interest our readers to know that the life of the late Henry W. Grady, the brilliant editor of the Atlantic *Constitution*, and perhaps the most gifted orator in America, touched Hampden-Sidney at one romantic point in his early manhood. He was drawn to the community by the presence here for a short time of the lady whom he afterwards married, and who was then paying a visit to the family of the late Thomas Wharey, D. D. He came unannounced, and she, while sitting beside one of the Seminary students in the chapel, discovered that Mr. Grady was present by involuntarily lifting her glance to the gallery and finding his eyes fixed upon her. Their final engagement to be married was made at Hampden-Sidney before he left.

Ground has been broken at Hampden-Sidney for a railroad. A large number of men are at work on a fill which is being made opposite Prof. Holladay's residence. The proposed road is to connect with

the Virginia Midland at Orange Courthouse, run via Farmville and Hampden-Sidney, and join the Richmond and Danville railroad at Keysville. The grading between this place and Farmville is said to be very light, and the company hope to have it completed in a very short time. This road will place Hampden-Sidney on a main line between Washington and Charlotte, N. C., which, it is said, will be much shorter than any other route now in operation.

THE plan of giving ten days' holiday at Christmas has proved even more successful than it did last year. Nearly all the students were away from the Hill during the holiday, but all returned at the appointed time, and were ready for duty, except a *very* few who were detained on account of sickness or other providential hindrances. It was with some trepidation that the Board and Faculty decided on the plan of giving ten days, as it was a great temptation to those who lived at a distance to remain at home longer than the specified time. But two successive trials have demonstrated the fact that all the students are very conscientious about being at their post of duty at the time appointed by the Faculty. This will argue strongly in favor of a continuance of the custom.

To vacant churches and to evangelistic committees of our church we desire to state that there between forty and fifty-five under-graduates of this Institution who are available for the four months from May to September. It has long been the custom for under-graduates to work in vacant or needy fields during their summer vacation, and no words of commendation are needed from us, as their work is known in almost every Southern State. We merely desire to make this announcement through the columns of THE MAGAZINE in order that applications for workers may be sent in as soon as possible. The students have appointed a committee to answer and attend to all applications that may be made. Applications should be addressed to Mr. W. M. Thompson, who is chairman of the committee, or to Dr. W. W. Moore, who assists the committee.

LETTERS FROM COLLEGES AND SEMINARIES.

KING COLLEGE.

At the close of the Civil War the Presbyterian Church in East Tennessee and South-west Virginia found itself without schools, and too poor to educate its sons elsewhere than at home. Yet the number of young men who desired to enter the gospel ministry was unusually large. The very existence of the church seemed at stake; indeed, it was at stake. The history of the Cumberland Presbytery was about to be repeated.

Holston Presbytery seems to have felt this profoundly, and accordingly, as early as 1866, we find a meeting called "to consider the importance of taking some immediate step toward establishing a college." At the Spring Meeting of the same year the Presbytery was enabled, by the Rev. James King's generous gift of real estate in Bristol, to take definite measures for organizing at once a school of high grade which might very soon be converted into a college. Unforeseen difficulties arose, and the sessions were not really begun until August, 1867. In January, 1869, it was chartered as King College. Meanwhile had occurred the death of its wise and devoted founder.

Throughout all the early references to this school, in the proceedings of the Presbytery and those of the Board, its mission is never lost sight of, "to give to our young men the benefits of a classical education, particularly those who desire to enter the gospel ministry." Its alumni register will show how far it has accomplished this. Sixty-nine have been graduated. Of these, thirty-nine have entered the ministry, thirty-five that of the Presbyterian Church, and four are now preparing for the ministry of the same church. In other words, sixty-two per cent. have devoted their lives to preaching the gospel, fifty-seven per cent. in our own church. How many of the under-graduates follow the same vocation we have no means of knowing, but almost certainly the number is not less. The influence already exerted for Presbyterianism in this section of country is incalculable; its future success is an absolute necessity, not only for local development and culture, but also for the permanent and healthy growth of our church.

In the beginning the situation did not permit a high standard or a wide course of study. But the Faculty and Board have aimed constantly at making the school worthier of its vocation, and almost every year of its history the standard has been raised or the curriculum

broadened. Lack of apparatus and similar appliances of the modern school-room has retarded its growth, to a certain extent, in science-teaching and kindred branches of study; but by this very circumstance interest in classical, literary and philosophical research has been quickened. Is not this as it should be?

Now, the degrees of B. S., B. L., B. A., and M. A., are conferred after course of study, which demand no less labor certainly than most of her sister colleges require for the same degrees. This session four professors are engaged in the work, and one tutor. This requires of each an average of six-and-a-half hours daily in the class-room. Eighty students have matriculated, of whom about one-half belong exclusively to the college classes. Two-thirds of them live in the town of Bristol.

The average yearly number of students has been about seventy-five; but as the need of the hour forces upon us a preparatory school, the college classes have been small, the graduates few. Yet the need of the hour has never caused the neglect of the higher classes for the larger and more remunerative classes of the preparatory department. The design of devoting the entire work of the college to regular college work is continually before both the Faculty and the Board.

The difficulties under which the college has accomplished even the little that has been done make that little almost great. The section of country from which its pupils are drawn is but sparsely Presbyterian. High-schools, in which young men may be prepared for college, are exceedingly rare; the public school affords almost the sole opportunity of culture. There is much potential, little actual wealth; the natural resources are marvellous, but capital is wanting to make them available. It is doubtful whether this combination of vast possible wealth with grinding poverty has a parallel elsewhere. This state of affairs brings us a very heterogeneous population—the needy adventurer who despises education, the Northern capitalist who thinks it impossible in the South, the ignorant foreigner who does not want it, the poor native who cannot afford it, now and then a Southern man of culture who loves and labors for it, and the great indifferent mass.

But the signs are better now than they have ever been before. Material prosperity seems to be close at hand; it cannot be very far distant. King College has been striving and waiting for it these twenty years. If she can wait and strive a little longer her future will be assured. The church must not let her fail. H. W. Naff.

ODD MOMENTS.

THE ORIGIN OF "BEN HUR."—In answer to the question "Do you know how General Lew Wallace came to write "Ben Hur?" an intimate friend of the minister to Turkey said: "It must be understood that before and for some time after the war Gen. Wallace was inclined to be skeptical on religious matters, particularly as to the divinity of Christ. Chance, one day, while travelling on a railroad, threw him in company with Col. Ingersoll, the great infidel. Their conversation turned on religious topics, and in the course of their discussion, Ingersoll presented his views. Wallace listened and was much impressed; but finally remarked that he was not yet prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. Ingersoll thereupon urged Wallace to give the matter the careful study and research that he had, expressing his confidence that Wallace would, after so doing, fully acquiesce in the Ingersoll view. After parting, Wallace turned the matter over in his mind and determined to give it the most thorough investigation. For six years he thought, studied and searched. At the end of that time 'Ben Hur' was produced. I met Wallace at the Denison Hotel, in Indianapolis, not long after the book had been published. The book was naturally the topic of our conversation. After having told me the story I have just given you, he turned to me and said: 'The result of my long study was the absolute conviction that Jesus of Nazareth was not only a Christ and the Christ, but that he was also my Christ, my Saviour and my Redeemer. That fact settled in my own mind, I wrote "Ben Hur."'"

It may interest the readers of that remarkable book to know also that when President Garfield signed Gen. Wallace's commission as minister to Turkey, he wrote across the back of it the words, "Ben Hur."

MR. EDISON'S AUTOGRAPH.—On going to the top of the Eiffel Tower, Mr. Edison wrote in the visitors' book as follows: "Top Eiffel Tower, September 10, 1889.—To M. Eiffel, the brave builder of so gigantic and original a specimen of modern engineering, and from one who has the greatest respect and admiration for all engineers, including the Great Engineer, the *bon Dieu*.—THOMAS A. EDISON."

V. CRITICISMS AND REVIEWS.

Davidson's "Talks With Young Men."

Talks With Young Men. *By J. Thain Davidson, D. D.* New York: A. C. Armstrong & Son. Pp. 286. $1.25.

The familiar style of these discourses is anticipated in the title and in the preface. The title is not "Sermons to Young Men," but "Talks with Young Men."

In the preface the author, who is a London preacher of some note, says, "In the great centres of population there are, from time to time, courses of lectures on such subjects as "The Christian Evidences," or "The Relation Between Science and Religion," for the special benefit of young and inquiring minds; but I have been impressed with the belief that, apart from such systematic instruction, there is room for a more familiar treatment of the practical difficulties and temptations of every-day life, and for some years have been in the habit of holding a monthly Sunday evening service with this specific end in view. . . . . The following talks are a few of these homely addresses:

"They affect no exegetical merit, nor attempt the discussion of any speculative questions; they are familiar and direct appeals to the heart."

Though these discourses were delivered from the pulpit, the preacher throws aside his stilts (if he ever uses them), and, instead of talking down to his hearers, talks out to them. He evidently understands young men, and loves them; and "out of the abundance of his heart his mouth speaketh."

In one of his talks he bears the following testimony about his labor of love for the young: "Sometimes a person says to me, knowing that I have preached scores of sermons to young men, 'What can you get to say?' My dear friends, that is not my difficulty. It is rather what not to say. . . . Truth is so many-sided, and your special temptations so various, and, above all, the Bible is so rich and full, that I have no fear of wanting material for thought."

The preacher who has so deep a sense of his hearers' needs, and so strong a faith in the adequacy of God's word to meet those needs, is not likely to run short either of sermons or of hearers. We are not surprised, after such words, to find, in reading these talks, that the author has wonderful versatility in finding the practical bearings of texts, nor that his applications of the lessons which he has discovered are fresh and forcible.

There are twenty talks contained in the volume. Here are the titles of some of them: "The Glory of Young Men," "Wanted—a Man!" "Putting away Childish Things," "Master over One's Self," "Setting out in Life," "The Eyes of a Young Man Opened," ""True to the Religion of One's Fathers," "Hungry Students; or, Death in the Pot," "Companionship with Fools," "The Conclusion of the Whole Matter."

His treatment of his subject is generally simple, always practical. For instance, in his talk from the text, "The glory of young men is their strength" (Prov. xx. 29), he arranges his matter under the following heads: The glory of young men is, 1, Their *physical* strength; 2, Their *intellectual* strength; 3, Their *moral* strength; 4, Their *spiritual* strength.

Though all these points have been insisted on a hundred times in sermons to young men, the author is so fresh and strong in his treatment, and there is such a flavor of sanctified manliness in all he says, that we feel sure no subject will become commonplace in his hands.

Dr. Davidson is quick to discover workable divisions in the text itself, if we may judge from one happy example of the "Textual Sermon" found in this volume. He is preaching from the words of blessing which Jacob pronounced over his grandsons, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads." (Gen. xlviii. 15, 16.) The preacher announces the divisions of his discourse in these words: "The God whose blessing Jacob invoked upon the lads is described by him in a three-fold manner—*first*, as his *ancestral* God, 'The God of his fathers Abraham and Isaac;' *secondly*, as the God of *Providence*, 'The God who fed me all my life long unto this day;' and *thirdly*, as the God of *redeeming grace*, 'The angel which redeemed me from all evil.'" How simple and natural these divisions, and yet how striking! We all feel that we should have used the same outline in preaching from this text, yet we never did! We have read this passage a hundred times, but we never saw before what richness of homiletic matter there is in it.

Those who preach frequently to young men, or who desire to do so, will do well to get this book. They will find their minds greatly stimulated by being brought into contact with the mind of one who has attained mastery in this line of preaching, because of the deep love and genuine interest which he brings to his work.

Davidson College, N. C. R. F. Campbell.

Briggs's "Whither?" and McCosh's "Whither? O Whither?"

Whither? A Theological Question for the Times. *By Charles Augustus Briggs, D. D., Davenport Professor of Hebrew and the Cognate Languages in the Union Theological Seminary, New York.* New York: Charles Scribner's Sons, 743–745 Broadway, New York. 1889. Pp. xv., 303, 8 x 5 inches. Price, $1.75.

Whither? O Whither? Tell Me Where. *By James McCosh, Lit. D., LL. D., D. D., Author of "Psychology, The Cognitive Powers," "Psychology, The Motive Powers," "First and Fundamental Truths," etc.* Same publishers. Pp. 47. 8 x 5 inches. Price, paper, 50 cts. 1889.

In the first of these works Dr. Briggs charges that the Presbyterian Church no longer holds and teaches her standards. This grave charge he seeks to sustain by comparing the views of representative theologians of to-day with the views of the authors of the Westminster Standards. He is only partially successful. That the church has changed her view of certain details of doctrine since the Westminster Standards were framed, or, in other words, that there have been some slight departures from the historic sense of our symbols, must be admitted by all; but they

are by no means so numerous or so serious as Dr. Briggs alleges, and they are rather in the nature of modifications of the Westminster statements than actual departures from them. If, however, the case were as bad as he represents it to be, it would be incumbent on the church to do one of two things: either to revise the standards and bring them into accord with her present beliefs, or to change her present teachings and get back upon confessional ground. The curious thing about Dr. Briggs is that he does not wish her to do either. He deprecates most earnestly any revision of the Confession; and yet he cannot wish us to go back to that basis, for he avows freely his uncompromising dissent from some of the Westminster doctrines. In fact, his own departures from the standards are far more serious than any of those which he points out on the part of others. He does expose occasional errors on the part of the Princeton divines, but in doing so he exposes much graver errors of his own. No, he does not desire either revision of the standards or return to the standards. What then does he want? He wants the abolition of subscription, the obliteration of denominational lines, the organic union of all Protestant churches, and even an alliance with Rome. And this is the man who poses as the champion of the Westminster divines! He does admire their Confession immensely—as a mummy. He would have it decently, even tenderly, embalmed and laid aside.

The *National Presbyterian* says: "The views of Dr. Briggs need no refutation. Their absurdity is transparent. But he has no expectation that anybody will accept his views. That is not his object in publishing them. He has been seized by a consuming itch for notoriety, and he has discovered that the cheapest and surest method of obtaining it is to announce himself a heretic, or, in other words, to come before the public as the author of some unscriptural and absurd views in theology." We agree with the *Central Presbyterian* that this is a harsh judgment. "Dr. Briggs may covet notoriety, and is, perhaps, far too self-complacent, but he, no doubt, has convictions, and hopes to influence the church in favor of what he believes to be true." Unquestionably. No one who reads the book can adopt the theory of the *National Presbyterian*, and therefore we believe that the editor of that paper pursued Sidney Smith's plan, and reviewed the work before he read it. Dr. Briggs *has* convictions. He *does* expect his views to be accepted, and if we are not badly mistaken, they will be accepted all too widely. Therefore they do need refutation. Their absurdity may be transparent in some cases, but not in all; and we fear that certain newspapers have already found it more difficult to refute the author's views than to call him hard names. We shall make nothing for our cause by losing temper and using bad language. There is far more need just now of solid arguments than of acrimonious epithets and personal abuse. And when a dangerous book is being read by everybody, it is the height of unwisdom to rely supinely upon its refuting itself by its own absurdities.

We are, therefore, happy to know that some of our ablest scholars have addressed themselves earnestly to the task of refuting the errors of this extraordinary book, while other some, who lay no claim to the scholarship requisite for such work as that, have felt called upon to utter their emphatic protest against many of its views. To this latter class belongs the venerable ex-president of Princeton, whose little pamphlet he himself calls simply a *jeu d'esprit*. He writes with marked freshness and vivacity, notwithstanding his seventy-eight years. The matter, however, is not equal to the style, so inferior in fact that every reader will say at once that

the author knows far less of bibliology than of philosophy. This discussion, if it can be so called, does not lack dignity, as one might suppose from the unhappy title. Nor does it lack egotism, having quite as much of that quality, no doubt, as any of the other writings of this self-complacent philosopher who is wont to indicate his estimate of himself by the formula, "Aristotle, Plato and I." He warns the American churches to "take care that their belief in the Bible be not undermined by an agnostic philosophy and an unhallowed criticism proceeding from the Erastian teachers of Germany." He admits that Dr. Briggs has exposed errors, but says with much truth that this is *all* he has done in his last two works. "Has he set forth clearly and unequivocally truths which will keep young men stable in these unstable times?" "The ablest man cannot always guide the movement which he starts."

On the question which is now agitating the Northern Church, Dr. McCosh takes opposite ground from Dr. Briggs, expressing himself as in favor of revision. He quotes the remark of Dr. Cunningham: "I have no objection to a revision of the Confession, provided it is done by one who believes in the Confession;" and then gives his own view more fully, as follows: "There are some passages in the Confession of Faith and in the Larger Catechism of which it may be doubted whether they are founded on the word of God, and which are offensive in their expression. Further, there is a want of a clear and prominent utterance, such as we have in the Scriptures, of the love of God, as shown in the redemption of Christ, which is sufficient for all men, and in the free and honest offer of salvation to all men, non-elect as well as elect."

Touching the questions raised by Dr. Briggs in regard to church federation and coöperation in Christian work he has these solemn words: "Lest the judgments of heaven come upon them, let the churches so understand each other and so arrange that the evangelical forces be not wasted by petty villages having each five or six churches working against each other rather than for Christ; and so that the joyful sound be heard by every man, woman and child in the slums of our great cities, and over all the wide waste of heathenism. Were I ten years younger I would join others in seeking to start such a federation."

Schaff's "Companion to the Greek Testament."

A Companion to the Greek Testament and the English Version. *By Philip Schaff, President of the American Committee on Bible Revision.* With Facsimile Illustrations of MSS. and Standard Editions of the New Testament and the Jerusalem Chamber. New York: Harper & Bros. Third edition (revised). Pages xxv. 617. 1888.

This book has been introduced in several theological seminaries as a text-book on textual criticism of the Greek Testament and the English Version and Revision, hence a third edition was called for. Since the issue of the second, in 1885, considerable progress has been made in this department of biblical learning which required a thorough revision. We shall mention some of the chief advances.

The number of uncial MSS. has been increased by the discovery and publication of the purple Codex Berätinus, and by the Zahn fragments from the First Epistle to Timothy. With these additions we have now, as shown on page 102 of this edition, one hundred and ten uncial MSS. reckoned by classes, or ninety sepa-

rate and distinct MSS. This gives us three more than Dr. Gregory counts in his *Prolegomena* to Tischendorf.

A valuable monograph on the *Origin of the Leicester Codex* was recently issued by Prof. J. Rendel Harris, of Haverford College, Penn. (London and Cambridge, 1887). It traces the curious history and ownership of this Codex, and furnishes additional proof of the fact that the so-called four Ferrar MSS., 13 (at Paris), 69 (at Leicester), 124 (at Vienna), and 346 (at Milan), are derived from a common ancient archetype resembling the great uncials. Abbé Martin traces them to Calabria or Sicily. Professor Harris makes it plausible that both the Leicester Codex and the famous Montfort Codex are of Franciscan origin, and that the latter, with the forgery of the three witnesses in 1 John v. 7, was written between 1519 and 1522 (*i. e.*, between the second and third editions of Erasmus), by William Roye, an ex-Franciscan monk, and for a short time an associate of William Tyndale, while at Hamburg. Roye is described by Tyndale as a crafty man, who could deceive the wisest at the first acquaintance. The probable motive of the forgery was to injure Erasmus, who had omitted that passage, but promised to insert it if only one Greek MS. could be found to contain it.

The Abbé Martin of Paris has greatly enriched the literature of textual criticism by his six volumes, Paris 1884–'86, embellished by many photolithographic plates. This extraordinary work is full of rare learning and ability, but its value is diminished by the eccentricities of the author and the bias of his judgment, which is bound by the authority of the Roman Church. He is, however, fully at home in the latest investigations of Lachmann, Tischendorf, Tregelles, Westcott and Hort. He has also written a separate book on the four Ferrar MSS. (Paris, 1886).

In 1886 Dr. Warfield, now Professor of Systematic Theology in Princeton, issued a primer on *Textual Criticism of the New Testament* (London, in the series of the "Theological Educator"), which makes one almost regret that he was called away from critical and exegetical studies, for which he is eminently fitted. His book was fully noticed in the July number of the *Presbyterian Review* for 1887.

In the same year appeared Dr. Thayer's translation of "Grimm's Lexicon of the Greek Testament" (New York and Edinburgh), with numerous valuable additions and improvements, which must secure it a place among the indispensable reference books on the shelves of every American student of the Greek Testament. In the meantime Dr. Grimm himself completed a third addition of his Latin Lexicon, in which he makes constant reference to the readings of Westcott and Hort. It was published last year.

Several new editions of the Greek Testament have also appeared within the last three years. Of these we mention a revised edition of Westcott and Hort (Cambridge, 1885; New York, Harper's edition, 1886, with a revised introduction by Schaff); Weymouth's *Resultant Greek Testament* (London, 1886), which gives the agreed readings of the chief critical editors in the text and the departures of the *textus receptus* in footnotes; Scrivener's edition of the *textus receptus* of Stephanus, 1550 (Cambridge and London, 1887), which reverses the order, and assigns the readings of the modern editors, including the Revisers, to the margin; and Oscarde Gebhardt's *Novum Testamentum Græce* (Leipzig, 1887), an improved stereotype edition of the latest text of Tischendorf, with the readings of Tregelles and Westcott and Hort.

These and all other recent publications, which mark a progress in the literature of the Greek Testament, have all been duly noticed at the proper place in the third edition of this book.

Many other improvements have been made with the view of bringing the work up to the latest date. In the list of the Revisers of the English Version several deaths had to be recorded. Not more than one-half of the original English and American Committees are still in the land of the living; but their work remains as a monument of reverential, critical and useful biblical learning from all branches of English speaking Protestant Christendom. * *

KENT'S "ELENE" AND GARNETT'S "ANGLO-SAXON POEMS."

ELENE: An Old English Poem, edited with Introduction, Latin Original, Notes and Complete Glossary, *by Charles W. Kent, M. A. (U. of Va.). Ph. D. (Leipsic), Professor of English and Modern Languages in the University of Tennessee.* Boston, U. S. A., and London. Published by Ginn & Company. 1889.

ELENE; JUDITH; ATHELSTAN, OR THE FIGHT AT BRUNANBURH; AND BYRHTNOTH, OR THE FIGHT AT MALDON. Anglo-Saxon Poems. *Translated by James M. Garnett, M. A., LL. D., Professor of the English Language and Literature in the University of Virginia; Translator of "Beowulf."* Boston, U. S. A. Published by Ginn & Company. 1889.

The State of Virginia has been peculiarly identified with the historical study of English in America. As far back as 1798, more than twenty years before the appearance of Grimm's Grammar and his enunciation of the consonant relation generally known as "Grimm's law," Thomas Jefferson, who exercised an especially far-reaching influence in educational matters in this State, emphasized, in a letter to a friend in London, the importance of the historical method in treating English. And this he afterwards followed up with a treatise giving more definite expression to his views, which at least served its purpose in calling attention to the value of such a study, and caused such a course, however meagre, to be inserted and retained as part of the curriculum of the University of Virginia, which he was then busied in organizing. The gentleman who has delivered a series of lectures on this subject in that institution for nearly half a century, Professor Schele de Vere, is sufficiently known through his "Studies in English," "Americanisms," and kindred works Furthermore, among his pupils have been many of the most eminent teachers of English in the South. It is scarcely necessary to name Professor Garnett of the University of Virginia, Professor Joynes of the South Carolina University, President Shepherd of Charleston College, and others. It is, however, especially due to two men, Thomas R. Price and James A. Harrison, who have succeeded in imparting their enthusiasm in a wonderful degree to their pupils, that the study of English has received such an impetus in the South in our own day. It was assuredly not a mere chance that brought these two men together at Randolph Macon College, where they could be mutually helpful, and rear up around them that brilliant coterie of scholars, who counted, among many others, Baskervill, Blackwell, Sharp and Woodward. And the impulse thus imparted could not fail to grow in strength with time, and in turn affect other institutions and other men with whom they came in contact. Professor Price's career at the University of

Virginia and Columbia College in New York, and Professor Harrison's at Washington and Lee, promise to be no less productive of special students and investigators in this line, and many of their pupils are doing noble work in the same direction.

It need not, then, be subject for surprise that two of the latest works on Old English, appearing almost simultaneously within the past summer in this country, are the products of Southern men and Virginian scholars. As Professor Kent furnishes the text and critical apparatus to the longest, and perhaps the most important, of the poems which Professor Garnett translates, their simultaneous publication must be considered as peculiarly felicitous. Upon taking up Professor Kent's volume, two discrepancies—for which the publishers are responsible, and not the editor—are noticeable. The cover bears the title, "Library of Anglo-Saxon Poetry, Vol. III.," although three volumes in the series (according to Ginn & Company's own circular) have already appeared. Further, the editor dedicates his work to scholars of *Old English*, thereby discarding the name *Anglo-Saxon*, which the publishers have chosen for themselves. This is interesting, for it shows that Professor Kent, having heard the arguments both pro and con from his two former teachers, Zupitza in Berlin, and Wülcker in Leipsic, has given his consent to the former, a view now very generally agreed upon by other scholars who treat the language before the Norman-French Conquest not as a separate and distinct organism, but merely as a stage in the gradual development of what has now become our common English tongue.

Professor Kent takes his text from Zupitza's second and third editions of the poem, and his glossary is also based upon the same, although the latter is greatly enlarged by ample references to the text, accompanied by translations of the more difficult phrases and constructions, a point which cannot fail to be advantageous to the student. A special feature is the Latin original, of which the Old English text is an adaptation, given below at the foot of each page. The Introduction and Notes are entirely new and the editor's own work. The Introduction contains an account of the manuscript, the author, the theme, plan and literary merit of the poem, the metre, and lastly a bibliography intended to be complete. That it is no longer so is evidenced by the appearance of Professor Garnett's translation. Another more serious omission is that of an article, which appeared probably too late to be noticed, giving the interesting discovery by Professor Napier of Oxford, after a personal inspection of the Vercelli book, of an additional poem *certainly* by Cynewulf—a discovery all the more surprising after the numerous and previous presumably careful examinations of the MS. by others.

Otherwise the treatment is as full and complete as the student (who is supposed to possess already a knowledge of the grammar and inflections of the language) could desire; and many helpful suggestions will be found, especially in the notes and glossary. That slight errors creep into a book despite the most careful work is so well known that any one who has issued anything of his own sympathizes with the editor who is compelled to be his own proof-reader. I merely call attention to the first page of the glossary, where, under the second word, *ðowre aþ* is translated *our*, and not *your law*. The advantages to be derived by the American student from the use of this American edition are manifest, and it is subject for congratulation that such an excellent piece of work has been so quickly added to the unfortunately so few books on Old English accessible to our students and the general public. The news just received that a second edition has been ordered by

the publishers fully justifies this expression. But it is even greater subject for congratulation that so capable and so ardent a young worker has been added to the number of those enlisted in the worthy cause of raising the standard of scholarship in the study of our mother tongue in America.

Although a prose translation (Weymouth's) of the *Elene* appeared in England hardly more than a year ago, still it is surely fortunate for English scholars in this country that Professor Garnett gives us a fresh translation at the same time that Professor Kent places his text before us. Not only does it allow us to compare the independent work of two scholars, it serves at once to popularize the poem, which will thus find a wider reading public. Professor Garnett's abilities as a translator have been already tested in his excellent version of *Beowulf*, by all odds the best of the half dozen done into modern English, and it has deservedly won him an enviable position among scholars in both the old and the new world. We may feel assured, therefore, of the same thorough conscientious work in the present volume. The translation follows Zupitza's second edition in the main, although it takes note of the changes introduced by the later collation of the MS.

The second poem translated is the Judith, and here we have the opportunity of comparing this work with that of another eminent American scholar, Prof. Albert S. Cook of Yale. Professor Garnett adopts the line for line translation, as in the case of his *Beowulf*, bringing out clearly the grammatical construction of each word, and enabling the student to compare the translation with the original and test its accuracy at every step. He has been severely criticized for this; but in my opinion this very literalness, while necessarily detracting from the swing of his modern verses as such, cannot fail to be essentially useful to the student bent upon making his own interpretation. Not that Professor Garnett discards alliteration when presented to him. I take at random verses 54–'6 of the *Elene*, where this factitious aid is called in to advantage:

> "The horn-bearers hurried, the heralds called,
> Steed stamped the earth. The host assembled
> Quickly for contest. The king was affrighted," etc.

The appearance of the translation of these additional poems is a welcome treat, and Professor Garnett's well-known enthusiasm in this line of work, taken in connection with Professor Gummere's rendition of the "Traveller's Song" in a late (November) number of the *Modern Language Notes*, leads very naturally to the expression of the hope that the translation of the entire body of Old English verse, in an American dress, may be in our hands ere the lapse of many years.

Hampden-Sidney, Va. J. B. HENNEMAN.

MITCHELL'S ENGLISH LANDS.

ENGLISH LANDS, LETTERS, AND KINGS, FROM CELT TO TUDOR. *By Donald G. Mitchell.* New York: Charles Scribner's Sons. 12mo. $1.50.

This open-typed, wide-margined volume, of over three hundred pages, comes to us as a charming reminder of the popular "Ike Marvel" of thirty years ago. We are glad to find that Mr. Mitchell is willing to leave, for a little, the attractive seclusion of his beautiful home at "Edgewood," to devote himself to the entertainment of that *clientèle* of readers who have not yet forgotten the hold he had upon them so many years ago. This time, however, our author appears in a new *rôle*,

for he does not address himself to the class that pored with delight over the sparkle of his "Reveries of a Bachelor," or the tender pathos of his "Dream-Life." It is the useful, rather than the beautiful, that he has in view in this volume, as he gathers about the study-table at "Edgewood" a party of young seekers after knowledge, and puts into their hands this clue which is to help them in their quest.

No better idea of the aim of the book can be given than the one which the author himself furnishes in his preliminary chapter. "I shall try to tie together the knowledge of historic facts and literary ones, with the yet more tangible and associated geographical facts, so that on some golden day to come the sight of a mere thread of spire over tree-tops, or of a cliff on Yorkshire shores, or of a quaint gable that might have covered a 'Tabard tavern,' shall set all your historic reading on the flow again, thus extending and brightening and giving charm to a hundred wayside experiences of travel." And lest the reader should complain that the rapid survey of so vast a stretch of history and letters is sometimes tantalizingly brief, we must accept the author's reason therefor: "On this great reach of ground we are to pass over, if we make reasonable time, there must be long strides and skippings; we can only seize upon illustrative types, little kindling feeders of wide-reaching flame. My aim is not so much to give definite instruction, as to put the reader into such ways and starts of thought as shall make him eager to instruct himself." We are free to say that the author skillfully and judiciously carries out his aim.

We are not bothered with minute investigation of the history and the literature of the early centuries, with Hengist and Cuthwulf, Caedmon and Beda. We have a noble picture of King Alfred *in petto*. The old Welsh chronicler, Geoffrey of Monmouth, is lightly touched upon, but the author is not disposed to regard his history as much better than legendary, putting it on the same plane as he does with the Arthurian stories. No lover of Tennyson's exquisite work, *The Idyls of the King*, will want to credit what Mr. Mitchell says as to the mythical character of King Arthur. But it is well for young readers to be put on their guard as to the delusive refinements of which the "Knights of the Round Table" certainly had little knowledge. Queen Guinevere would have been an impossible character in the time of Geoffrey of Monmouth, or even of Sir Thomas Mallory, who afterwards put these early legends into rough English prose. She is much more like the belle of a modern drawing-room than the dame of a dozen centuries ago, and we might search in vain for a young theologue of the present day whose refined attainments would overtop that of Sir Percivale.

One of the choicest characteristics of Mr. Mitchell's volume is the way in which he sets his photographic portraits of the great men of each period into the body of his text, giving them that exact environment which helped to make them what they were. These sketches are wrought out with a delicate minuteness of chiselling which is quite delightful. Among them we would particularly instance the vivacious sketch of the life and times of Chaucer, whom, above all English poets, our author seems to admire. Next to Chaucer, perhaps, the two finest characterizations are those of Spencer and Sir Philip Sidney, though we have thumb-nail presentments of scores of others, such as Wycliffe, Froissart, Caxton, Roger Ascham, Ben. Jonson, and so on, down to the end of the Elizabethan period.

Our author's boldness of criticism is deliciously frank sometimes. While ready to do justice to *The Faery Queen*, he confesses that if a third of it had been

shorn away it would have had far more power over the modern mind and heart. He is willing to believe that Spencer is the poets' poet, but that the people will always think it a bore to read him. His "Nineteenth Century View of Sir Philip Sidney" is delightfully refreshing. With such golden luck as the author of Arcadia had, why should he not be gentle? why should he not be bland and forbearing? What was there to provoke unamiability? Is he to be made a hero of for this?

We are disposed to linger too long over these attractive pages, longer than our space permits. We hope Mr. Mitchell will carry out his idea of continuing, in future volumes, his entertaing "Talks," till they reach down to our own century. It is encouraging to think that such books may help to sweep away the profitless novels that now so swamp the counters of booksellers and vitiate the taste of young readers.

MARGARET J. PRESTON.

Lexington, Va.

HILL'S "OUR ENGLISH."

OUR ENGLISH. *By Adams Sherman Hill, Boylston Professor of Rhetoric and Oratory, in Harvard University.* New York: Harper & Brothers.

Mr. Richard Grant White ("Words and Uses, Every Day English"), Dean Alford ("The Queen's English"), Mr. George Washington Moon ("The Dean's English"), Mr. Edward Gould ("Good English"), Mr. William Mathews ("Words: Their Use and Abuse"), Mr. Alfred Ayres ("The Verbalist, The Mentor"), and other lesser lights have precipitated from time to time upon an unsuspecting public so much attractive, but often unsound philology, that there is constant need of some Fitz-Edward Hall ("Recent Exemplications in False Philology"), to winnow the linguistic harvest and separate the golden grains of wheat from the surrounding darnel and cockle. A thorny pathway, full of pitfalls, the wayfaring linguistic critic is obliged to tread when he attempts to reach the No Man's Land of correct usage on minute and disputed points in English. Who would venture now to give the exact distinction between the adverb and the adjective after verbs of complete or incomplete predication, or between "shall" and "will"—a distinction which will probably be obliterated, says Mr. March,—or between "or" and "nor" after a negative? Who can now anathematize those who say "reliable," "standpoint," "conversationalist," "gearden," "to briefly enumerate," and "is being built"? As the above-mentioned books abundantly show, acrimony and error often go hand-in-hand, and the books that come out first are a target for the poisoned arrows of each successive linguistic archer. To change the figure:

> "Great fleas have little fleas, and other fleas to bite 'em;
> And these again have other fleas, and so *ad infinitum*."

Though the title "Our English" might lead us to expect this minute verbal criticism, Professor Hill wisely restricts himself in the main to general and excellent suggestions about "Our English" in schools, in colleges, in the pulpit, in novels and newspapers, and in conversation. These popular essays, which appeared originally in *Harper's Magazine*, *Scribner's*, and the *Christian Register*, are now reprinted in the neat little book before us. In the present brief notice, only a few of the author's suggestions and criticisms can be mentioned. Of course he excoriates severely that deservedly abused, but rapidly diminishing class of speakers who have no "legs," who "retire" instead of "going to bed," and to whom every man is a gentleman and every woman a lady.

A similar tendency noted is the unconquerable aversion to say plain things in a plain way. Every college commencement attests this. With the average student of an imaginative turn of mind, no man "begins to write poetry," but "commences to climb the thorny steeps of Parnassus on his vaulting Pegasus." The author tells us that Coleridge and Lamb owed much to their teacher's unsparing criticism. "In fancy I can hear him now exclaiming," says Coleridge, "Harp? harp? lyre? Pen and ink, boy, you mean! Nurse, boy, nurse? Your nurse's daughter, you mean! Pierian spring? Oh, ay! the cloister pump, I suppose."

More of this sort of criticism would be very salutary, but every teacher of English knows how hard it is "to slit the thin-spun life" of a commencement "curl" "with the abhorred shears" of destructive criticism. The look of meek anguish with which the proud orator plows up by the roots his pet exotics is much harder to bear than foolish resentment or arrogant self-assertion. Most of the methods recommended by the author in his first two papers would of course appeal to every thoughtful teacher.

One plan of his, however, seems to us of doubtful propriety. In his Junior and Senior classes, he requires papers a page long to be written during the recitation hour upon some topic previously thought over by the student. While this might do as an occasional variation from the ordinary way—any plan is better than the same plan all the time—its tendencies seem to us to be vicious, for it forces the student to confine himself to vague generalities, or brief summaries of the main points of the subject under discussion. Many other difficulties will naturally suggest themselves.

The next paper, "English in the Pulpit," is well done. The author talks plainly to the "pulpiters," who know they are criticized, yet rarely have an opportunity of meeting their critics face-to-face. Here is one of these rare opportunities, which the embryonic clergyman at Hampden-Sidney might do well to embrace. Nowhere will he find Professor Hill's admonitions more faithfully heeded than in the pulpit at the Seminary chapel. Fortunately for the spread of the gospel, the power to win souls is not dependent upon good English.

But is the effectiveness of a preacher impaired if to a spiritualized eloquence he adds a chaste diction? However, while avoiding the Scylla of vulgarity and flippant slanginess, the Charybdis of pompous grandiloquence stares the speaker in the face. "Man, John," said the Scotch peasant, "wasna yon preachin'! Yon's something for a body to come awa wi'. The way that he smashed down his text into so mony heads and particulars, just a' to flinders! Nine heads and twenty particulars in ilka head, and *sic mouthfu's o' grand words!* an' every ane o' them fu' o' meaning, if we but kent them. We hae ill improved our opportunities; man, if we could just mind onything he said, it would do us guid."

The author's strictures upon the pretentiousness and inaccuracy of the English in many of our current novels and newspapers recall the amusing tirades of Mr. Richard Grant White upon the same subject. ("Words and Uses," Chap. II.) The "perceptively intense and consummately utter" style of the would-be realistic school—a sort of delirium tremens of nouns and adjectives in intoxicated communion—meets with appropriately scathing reprobation. A late clever parody of one of the most hysterical of these novels contains the delicious sentence, "He caught the boomerangy ricochet of her thought upon the racket of his tennis-

latticed soul." The parody is scarcely less extravagant than some of the real quotations that Professor Hill cites from the novels of the day.

In his last paper the author discusses colloquial English. Of course he favors great freedom from restraint, verbal and grammatical. Miss Deborah Jenkins and her school are rapidly passing away, and colloquial primness is not one of the prevalent vices of the day. The author seems almost to condone our extreme laxity when he says, "Almost every circle would look askance at a conversationist who never used 'who' for 'whom,' never mixed singulars with plurals, never began a sentence one way and ended it in another, never broke off in the middle of what he was saying, never fell into slang, never threw the accent on a wrong syllable, or expressed his meaning inexactly."

We must leave the reader to form his own impression of the truth of this strong statement. After the severity of the criticisms in the first four essays, this sentence seems almost like "a sop to Cerberus." Professor Hill's style is forceful and attractive. He is one of the few rhetoricians whose precepts and practices are not at variance with each other. The little book before us is a pleasant reminder of his excellent rhetoric.

Davidson College, N. C. W. S. CURRELL.

MUTCHMORE'S "VISIT OF JAPHETH."

A VISIT OF JAPHETH TO SHEM AND HAM. *By S. A. Mutchmore, D. D.* Robert Carter & Brothers, 530 Broadway, New York. 12mo. $1.50.

This volume is a series of short chapters on the countries and peoples visited in a tour through Europe and the East a year or two ago. The book can scarcely be put into the class of "books of travel." It avoids that detail form of writing.

The author seems to have travelled at leisure, and gave his attention to the important questions which agitated the different countries through which he passed. The article on Switzerland, written from the standpoint of Zurich, will be read with interest and pleasure by those who admire that country and people.

The most attractive part of the book is the series of articles from the Valley of the Danube. Very few parties going to the East take this route. The author has taken the pains to inform himself well concerning this country and people, and these articles from the great Valley of the Danube are intensely interesting and instructive.

The articles from Constantinople, Syria, and Palestine, give much interesting information concerning the missions established in those several localities. The author seems to think the Jew will be an important factor in the final settlement of the eastern question. Those interested in the Syrian Missions of the Presbyterian Church will read the article from Beirut with much pleasure. His tribute to Dr. Jessup and his noble band of co-workers is well said.

Palestine and "Jerusalem the Golden" are given but a few pages, and part of that in the humorous vein of Mark Twain.

From the few scant pages on Egypt one would infer "Japheth" did not take much interest in his brother "Ham."

The book is written in a racy, attractive style, and will be read with pleasure and profit.

Huntsville, Ala. J. H. BRYSON.

Hodge's "Recognition After Death."

Recognition After Death. *By the Rev. J. Aspinwall Hodge, D. D.* Robert Carter & Brothers, 530 Broadway, New York. 7 x 5 inches. 184 pages. Price, $1.

That the author had a practical and worthy end in view when he wrote this little book is evident from the following statements of the Preface: "As a pastor, I have found persons doubting the possibility of the recognition of souls after death. The thought of heaven was therefore less attractive to them than it should be, and the idea of reunion brought no consolation when they were mourning the death of loved ones. The separation seemed to them unending. I have been surprised that very many, while believing the precious truth, are anxious to learn upon what ground it rests, and by what means the recognition is to be secured. At present the Christian public is much interested in every question which involves the state of the soul after death. Many excellent books have been written on the general subject, but few of these do more than touch upon recognition. I therefore send forth this little book, designed to show that we shall hereafter see and know each other, praying that it may bring comfort and new anticipations to many who are sorrowing over the separations which death is accomplishing in their home circles." But the book is not so clear and helpful as these statements would lead us to expect. A judicious and successful pastor, to whom we sent this volume with a request for an expression of his opinion in regard to it, replied as follows: "For a treatise on a great subject of absorbing interest, it is very commonplace, dry, and colorless. I could not get interested in it. It seems to add nothing to the literature of the subject, except that here and there useless vagaries are introduced, conjectures which are as uninteresting as baseless." *

Primrose's "Presbyterian Church."

The Presbyterian Church. *By the Rev. John W. Primrose.* Second edition. 10 cents. Address the Author, Wilmington, N. C.

This little pamphlet of seventeen pages gives a clear and succinct statement of the essential and salient features of the Presbyterian system, including history, government and doctrines. Every proposition rests upon the granite basis of Scripture. A wide circulation of this compact brochure would go a long way towards correcting popular misconceptions and refuting ignorant or malicious caricatures of Presbyterianism. *

LITERARY NOTES.

One of the most unique specimens of modern literature will be the New Testament Commentary in Hebrew, now under preparation by Dr. Lichtenstein, a learned Jewish convert, teacher in the Theological Seminary for Jewish Missions in Leipzig. It is now in the press. The preparation has been materially aided by such finished Hebraists as the veteran Franz Delitzsch, Adolf Saphir, of England, and others. It would be a mistake to regard this work in the light of a curiosity of literature. Rather it has a most practical purpose, namely, of aiding in

the mission work among the Jews of Southeastern Europe, where the Hebrew alone is the literary language for fully four and a half million Israelites. It is accordingly an error to consider Hebrew a dead language; it is the sole literary medium, and, at least in a jargon form, the means of intercommunication for a greater number of Jews than employed it as a spoken language when Moses led the chosen people out of Egypt. In the Orient a large number of books and periodicals are published in the idioms of the Old Testament.

SPEAKING of the harshness and obscurity of the late Robert Browning's style in most of his writings, Professor March says: "It will very likely prove true of Browning, as it has of so many other great men, that the works upon which he labored most will be forgotten, and his memory be preserved by those he produced as by play. Browning's brief romances and lyrics are readable and memorable and musical." This judgment is confirmed by another critic, who says: "Such lyrics as that ever wonderful and most beautiful 'Pied Piper of Hamelin,' 'How they Brought the Good News from Ghent to Aix,' 'The Lost Leader,' 'Hervé Riel,' and 'Evelyn Hope,' are scarcely less than perfection, and they are clustered thick with magnificent lines which show how easily their author could have been a master of form if he had thought it worth his while to try. It is these accidents of beauty, these intervals of art, which will hold his memory dear and fresh when his labored poems have become the curiosities of the library." Professor March says further of his robust righteousness: "He is never wholly without earnestness. He is full of life and hope, but it is a hope based on the certainty that badness will be thoroughly punished, with no pretense of loving all the rascals:

'There may be heaven. There must be hell.'"

IN a very pleasant letter to one of the editors of THE MAGAZINE, Dr. Schaff expresses his appreciation of the "full and cordial" notice of his *Bible Dictionary* which appeared in our first number, and then adds: "Such commendations from competent judges are the best reward and encouragement of authorship. I only wish I were twenty years younger to do better work than I have done." Notwithstanding this last remark, he says in the conclusion of his letter: "I am just getting out a new edition of my *Creeds of Christendom*." We think it was in connection with an earlier edition of the same great work that Dr. Charles Hodge used the following language: "No work from the pen of Dr. Schaff needs commendation. His reputation for ability, learning and accuracy is thoroughly established."

AMONG THE PERIODICALS.

The Presbyterian Quarterly for January, 1890, opens with a strong article on "The Latest Infidelity," by Dr. R. L. Dabney. The argument is not a new one, being well known to all of Dr. Dabney's old pupils, but it is here restated with great power, and applied to the recent vaporings of "Bob" Ingersoll in the *North American Review*. We doubt the wisdom of thus dignifying the lurid blasphemy and rhodomontade of the great American blatherskite. Jupiter does not kill chickens with thunderbolts. A fellow whom the whole world calls "Bob" is very small game for such men as Dr. Dabney, Dr. Field, and Mr. Gladstone. [After

writing the foregoing opinion we found the following confirmation of it in an able Northern journal: "Dr. Dabney, as we think, confers too much honor on Colonel Ingersoll in making him the representative of 'The Latest Infidelity.'"] In the second article Dr. H. C. Alexander discourses, with a characteristic profusion of learning, upon "The General Doctrine of Inspiration." In the third paper the Rev. D. E. Frierson, D. D., presents an old and eminently unsatisfactory interpretation of "The Famous Six Days." The two questions which are at present unfortunately engaging the attention of the whole Southern Church are discussed in this number, the Rev. B. L. Beall opposing "Voluntary and Missionary Societies," and the Rev. R. A. Webb advocating "The Tithe System." In the department of "Notes" Dr. R. P. Kerr submits some very sensible remarks upon "The Revised Directory." One of the most scholarly articles that *The Quarterly* has yet published is contributed by Dr. P. H. Hoge, on "The Origin of Psalm LXVIII." It is an ingenious, and, as it appears to us, a notably successful attempt, to explain this most difficult of all the Psalms, both as to the occasion of its original composition and as to the use made of it by the apostle in Eph. iv. 8–10. The appearance of a paper like this, coming as it does from the pen of a busy pastor and evincing the most thorough study of such authorities as Delitzsch, Perowne, Briggs, and Ellicott, is another cheering proof of the fact that scientific study of the Scriptures, so far from losing ground, as so often alleged, is actually making headway. Following this is a racy note from Professor Addison Hogue, "On Language Teaching," characterized by a great deal of humorous exaggeration and not a little acute animadversion upon the Natural Method, the Meisterschaft System, and the Inductive Method, as misrepresented by Messrs. Burgess, Waters, and Weidner, in their respective text-books of Latin, Classic Greek, and New Testament Greek. To these latter Professor William R. Harper has affixed his name, unfortunately for his reputation as a teacher, and he is therefore held responsible for them, though as a matter of fact he did not do the work. Of course the reason for publishing them under his name at all, is that they are attempts to apply to Latin and Greek the method by which he has revolutionized the study of Hebrew. That it cannot be so rigidly applied to elaborately inflected languages is evident from the nature of the case, and the teacher who first introduced Harper's Hebrew Method in the South predicted the comparative failure of it when applied to Latin and Greek, basing the prediction on some of the very considerations which are here adduced by Professor Hogue. At the same time, it must not be forgotten that the Inductive Method, when applied to *anything*, is the most fruitful up to a certain point, though, of course, it needs to be freely supplemented by rules and paradigms which anticipate an exhaustive collation of the facts. That Professor Hogue does not wish to exclude from language-teaching the method which is now universally employed in the teaching of natural science, and indeed in the *teaching* of everything else, is implied in his concession of its unparalleled success as applied to Hebrew, and proved by the fact that when, at the close of his sparkling paper, he comes to describe his own "method" *it turns out to be essentially the Inductive Method.*

The Book Reviews of the number are uncommonly numerous and varied.

The late *Presbyterian Review* was conducted by an association of Theological Seminaries. By the terms of agreement it was to be under the charge of one editor from Princeton Seminary and one from Union Seminary (New York). From

its establishment to its suspension last October, Princeton was represented successively by Professor Aiken for one year, Professor A. A. Hodge for two years, Professor Patton for six years, and Professor Warfield for one year. During all these ten years Professor Briggs served, on behalf of Union, as managing editor and treasurer. His colleagues in the faculty affirm that the establishment, maintenance and high scholarly character of the journal were "due mainly to the learning, energy, skill, patience, breadth of views and self-denying efforts of Dr. Briggs;" and the Review Association, at its last meeting, on motion of Professor Aiken of Princeton, "unanimously and heartily voted its thanks to Professor Briggs for his services during the ten years of its history."

A successor to the late *Review* has already been issued. It bears the cumbersome title of *The Presbyterian and Reformed Review*, and is published by Messrs. Anson D. F. Randolph & Co., New York. It is not under the control of an association of seminaries, like its predecessor, but an association of individual ministers: Dr. Warfield of Princeton, Dr. Shedd and Dr. Chambers of New York, Dr. Woodbridge of New Brunswick, Dr. Welch of Auburn, Dr. Jeffers of Allegheny, Dr. Morris of Cincinnati, Dr. DeWitt of Chicago, and Dr. Alexander of San Francisco.

"It is the purpose of those associated in the editorial direction to furnish a periodical worthy of patronage, and adapted fairly to represent the thought of the church and the progress of theological and biblical learning. Special attention will be paid to recent theological literature. Practical matters engaging the attention of the church and the burning questions of the day will be fully and ably discussed from all sides. The effort will be made to avoid subjects that are divisive, or not calculated to advance the interests of religion or the principles of the churches represented in the editorial association."

The subscription price is three dollars per annum, and eighty cents for single numbers.

The first number has not yet reached us, but we learn that it contains articles by President Francis L. Patton, Drs. W. G. T. Shedd, Edward B. Coe, Robert D. Wilson, Ransom B. Welch, Samuel H. Kellogg, William Brenton Green, Jr., and others.

The Magazine of Christian Literature, an undenominational eclectic, recently started in New York, has met with such success as to assure its continuance in its present form. But in order to a wider influence for good, it is proposed to add a new feature, viz., a literary department, in which recently published books shall receive notice and criticism at the hands of scholars of special fitness and general reputation. It is thought that the literary department will be a very welcome adjunct. In order to guarantee the quality of the work, only those men have been requested for the use of their names who are recognized as authorities in their departments.

The prospectus of a similar publication, to be called *The Eclectic Bi-Weekly*, has been issued by Messrs. Funk & Wagnalls, New York. The aim of the publishers of this periodical will be to give a just and clear notice of what is being said by the press of the world on all subjects—social, literary, theological, political and scientific. This they will do by giving (1) Carefully prepared condensations of leading articles in English and American magazines; (2), Liberal extracts from

many of these articles; (3), Translations from German, French, and other European magazines; (4), A vast amount of comments from the daily and weekly press of America and England, arranged in classified order. This will give a bird's-eye view of the current thought of the world. The man who looks only in his church or his party or his class paper is necessarily but partially informed, necessarily narrow as was the "parson of Saddleworth, who would read in no book but his own." Never did the world more need many-sided men—men who are developed all around—and there is not anything that so broadens men as reading on all sides of questions. But few have purses sufficiently long to take all magazines and all representative papers; and few have the time to read so much. It is the purpose of the publishers of *The Eclectic Bi-Weekly* to help bridge this difficulty. This periodical will be a time-saver, a money-saver, and an educator. It will prove very serviceable to editors, preachers, and to all men who wish to keep abreast of current thought.

The Century Magazine for January, 1890, opens with "Bubastis, an Egyptian Historical Study," by Miss Amelia B. Edwards, Ph. D., L. H. D., LL. D., the most learned woman in the world—novelist, journalist, critic, artist, traveller, Egyptologist, and founder and honorary secretary of the Egypt Exploration Fund. To all her other triumphs Miss Edwards has recently added success as a lecturer. After addressing crowded audiences in the cities and university centres of Great Britain, she was requested to visit America, the invitation being signed by an unexampled array of distinguished Americans, such as J. R. Lowell, Philip Schaff, Vice-President Morton, B. L. Gildersleeve, Edwin Booth, E. L. Godkin, Joseph Cook, H. C. Trumbull, O. W. Holmes, and hundreds of others. She arrived in New York the first week in November, and has lectured at various places on Egyptian subjects, making thousands of new friends and greatly enlarging the circle of her readers. Her article on Bubastis is the first that she has published since coming to this country, and will of course be more widely read in America than any of her former productions, though it has nothing like the intrinsic interest of the two papers that she contributed to *Harper's Magazine* some years ago on "The Story of Tanis" and "Lying in State in Cairo." In speaking of the nationality of the anonymous Pharaoh of Joseph, and arguing that the internal evidence of the Mosaic record favors the theory that he was one of the Hyksôs or Shepherd Kings, she says: "Joseph, for instance, is represented as counselling his brethren to tell Pharaoh that they were shepherds, for the reason that 'every shepherd is an abomination to the Egyptians.' Here we have good inductive evidence that what was an abomination to the Egyptians must have been a passport to the favor of the king, and consequently that the king himself was of shepherd origin." Other notable contents of the January *Century* are, "A Damascus Garden," by Mrs. Margaret J. Preston, and the second of Prof. Geo. P. Fisher's articles on "The Nature and Method of Revelation" The first appeared in the December number, under the title of "Revelation and the Bible." This one discusses "The Gradualness of Revelation."

The Sunday-school Times announces for 1890 special articles from many eminent Christian writers, among whom are: Rt. Hon. William Ewart Gladstone, M. P., who will write on "The Old Testament in the Light of Modern Study and Criticism;" Bishop Ellicott, Canon Farrar, Professor A. H. Sayce, and Miss Amelia B. Edwards,—of England; Professor Franz Delitzsch of Germany; Professor Godet

of Switzerland; and, from America, the Rev. Dr. R. S. Storrs of Brooklyn, President Patton of Princeton, Professor Fisher of Yale University, Professors Briggs and Schaff of Union Theological Seminary, Bishop Foss of the Methodist Episcopal Church, and President Broadus of the Southern Baptist Theological Seminary.

The International Sunday-school Lessons will be treated in *The Sunday-school Times* each week, during 1890, as follows: President Dwight, of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and Professor Green, of Princeton, those on the Old Testament. Dr. Cunningham Geikie, of England, will present, in his graphic way, "The Lesson Story." The eloquent Dr. Alexander McLaren, of England, will continue his practical lesson articles. Bishop Warren will give his vigorous "Teaching Points." Dr. Trumbull, the editor of the paper, will supply "Illustrative Applications." Dr. A. F. Schauffler will continue the "Teaching Hints," as will Faith Latimer the "Hints for the Primary Teacher;" while the "Oriental Lesson-Lights" will come from the pen of Canon Tristram, of England, the noted Palestinian traveller and writer.

The Old and New Testament Student is giving large space to Professor Harper's Inductive Bible Studies. One of the more recent features announced is a series of biographical sketches, with portraits of leading American biblical scholars, among whom are Professor W. H. Green and Professor C. A. Briggs. We are glad to see that this journal went into the hands of a new publisher in January, as the last publisher was by no means careful in his statements, and consequently damaged the reputation of the *Student*. For instance, he offered as a premium a complete set of Dickens's Novels, fifteen *volumes*, neat *binding*, and when the offer was accepted by a gentleman of our acquaintance and the "volumes" came to hand, they proved to be nothing but flimsy and worthless pamphlets The editor, of course, had nothing to do with this piece of business. So far from it, he has promptly indicated his disapproval by turning the journal over to other publishers, viz., The Student Publishing Company, New Haven, Conn.

The article on "The Discovery of Pithom," which appeared first in the *Presbyterian Quarterly* for April, 1889, has been translated into Portuguese, and republished in the Brazilian missionary journal, *O Evangelista*.

We have received the prospectus of a monthly family journal to be called the *Christian Patriot*, the publication of which was announced to begin about the 20th of January, 1890. Its motto will be: "Righteousness exalteth a nation." National or economic righteousness is founded on the will of God, which is known to us through Revelation, Creation and Providence, or (in other words) by the Bible, by conscience, nature and reason, and by history. Many papers discuss the teachings of the Bible in reference to private and personal righteousness, but the *Patriot* has a field of its own. Its specialty will be the teachings of the Bible in regard to social science, political economy, law, taxation, etc. It will advocate the single tax on land values, the prohibition of the liquor traffic, and the protection of the Sabbath from worldly toil. It will oppose socialism, anarchism, communism the confiscation of rent, and infidelity; but it will avoid useless controversy. It will be undenominational and non-partisan, the organ of no party, church or locality. Terms: Fifty cents a year in advance. Editor: Rev. James B. Converse, Morristown, Tenn.

Frank Leslie's Illustrated Newspaper has improved vastly since it went into the hands of Mr. Arkell and the son of President Harrison, though it continues to print those absurdly inaccurate pictures of Southern scenes by W. L. Sheppard, and commits the vulgarity of publishing portraits and fulsome descriptions of prominent society women. One capital feature of the paper is the weekly "leader" from some conspicuous man concerning his specialty, but it makes an occasional *faux pas* even in these, as, for instance, when it admitted a blasphemous article on Jesus by a Jewish Rabbi. This, however was pulverized the week after by Dr. Charles F. Deems in a very able paper on the same subject. One of the best of these special essays was contributed by President Bartlett on "Reading." A surprising and significant fact is the repeated admission by this paper that the industrial development of the South and her increase in wealth will shortly surpass all the wonders of Western progress, the opinion being based upon the movements of the railroad magnates and Wall Street money kings, particularly the Vanderbilts.

The discussion of "The Pentateuchal Question," by Professor Harper, of Yale, and Professor Green, of Princeton, which was begun in *Hebraica*, for October, 1888, and has occupied large space in every subsequent number of that learned quarterly, continues to drag its slow length along. It is hard reading for the multitude, but those who wish to examine the alleged analysis with some degree of care will find these papers time-saving and helpful.

The Arena, a new monthly, as low and evil as the *North American Review*, made its appearance in December, with contributions from Colonel Ingersoll, Dion Boucicault, Henry George, "Adirondack" Murray, Joaquin Miller, and others. The most reputable publication of the class which these two disgrace is *The Forum*. Its discussions of the questions of the day are usually high-toned and able.

In an editorial article on "The Religious World in 1889" *The Independent* describes the present *status* of the Revision controversy as follows: "The movement in the Presbyterian Church (Northern) for revision of the Westminster Standards has claimed, perhaps, the largest share of the attention of the general Christian public. The General Assembly, which met in New York in May, received overtures from fifteen Presbyteries requesting that some action be taken in reference to revision, in response to which it submitted an overture to the Presbyteries asking these questions: 1. Do you desire a revision of the Confession of Faith? 2 If so, in what respects, and to what extent? This overture was adopted, after a short debate, by a large majority. The discussion on the general subject began immediately in the church press; and in the fall some of the Presbyteries took it up. The attitude of the church press is quite favorable to revision. The chief opponents are the *Presbyterian Journal* and the *Presbyterian Banner*. On the other side are *The Evangelist*, *The Interior*, *The Presbyterian*, *The Herald and Presbyter*, *The Mid-Continent*, *The Presbyterian Observer*, and other papers." [Thus far (January 30, 1890,) forty-seven of the two hundred and eleven Presbyteries have been reported as voting on the overture, twelve saying "No," to the first question, and thirty-five saying "Yes"]

"The vote is much more favorable to revision than was expected when the Assembly adopted the overture. The strong vote in the New York Presbytery, the largest and most influential in the church, was a surprise, and showed that the de-

sire for revision was deeper than anybody had believed. The discussion has also developed an opinion favorable to a new creed, not to supersede the venerable symbol to which the church has been so long and so sincerely attached, but to serve as a clearer expression of the church's faith on certain points. Those Presbyteries voting for revision have generally indicated a desire to have the sections concerning elect infants and preterition amended, so as to avoid any misconception as to what the church really holds on those subjects; and also to have the love of God more clearly and positively set forth.

"It is quite probable that a large minority of the Presbyteries, if not a majority of them, will vote in favor of revision. It is of interest, as bearing on the question of union, that other Presbyterian branches, excepting, of course, the Cumberland, do not approve the revision movement; and it is quite certain that further action in this direction will be resisted by some in the next General Assembly on this ground."

The Mid-Continent denies that the church press is generally favorable to revision, and says that only four papers have committed themselves to that side, while seven papers oppose revision.

THE

UNION SEMINARY MAGAZINE.

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I. LITERARY.

THE CHURCH'S POLICY TOWARD THE HOME MISSION WORK.[1]

BY REV. F. J. BROOKE, CLARKSBURG, VA.

IT is often the case that the strong churches, which sustain the Home Mission work and young men looking for fields of usefulness in which to settle, do not appreciate the church's progress in the home field. A summary of the progress made by Lexington Presbytery in her West Virginia territory west of the Alleghany Mountains, known as the Trans-Alleghany field, will furnish food for thought. The figures here given are for the last eleven years, from 1878 to 1889, and may be verified by reference to the Assembly's Minutes. These dates are chosen because, in 1878, the Presbytery began with more vigor and a new policy to press this work.

We find the increase in these eleven years to be: In territory actually occupied, 350 per cent.; in ministers in the field, 150 per cent., with an urgent demand *at once* for two more; in church organizations, 100 per cent.; in number of church members, nearly (net) 150 per cent.; in church buildings, 166 per cent.; in manses, the whole number, 2; in value of church property accumulated, about 500 per cent.; in the *spirit* of liberality, about 150 per cent., not including four churches from which no reports could be

[1] Condensed from an address delivered in the stronger churches of Lexington Presbytery by the order of Presbytery.

obtained; in the actual amounts contributed to the causes of benevolence, 475 per cent.; and in the amount contributed to all purposes, 547 per cent. The actual amounts contributed to the causes of benevolence in 1878, were $79; in 1889, $376; total to all purposes, in 1878, $592; in 1889, $3,543.

These facts show: 1. That our people appreciate the efforts made for them, and are making an honest effort to help themselves. 2. If this has been accomplished when we had four men in the field, and part of the time only three, what may we not hope for with five men now, and the hopeful prospect of securing two more? 3. Where can the church invest the King's revenues with the prospect of their yielding larger returns? 4. While we can estimate the material progress of the work in figures and give some idea of the growth of grace as indicated by the gifts of our people, no one can estimate the good done in the salvation of hundreds of souls.

This is what has been done. Now let us make a brief statement of what is to be done in this Presbytery. On the east of the Alleghany Mountains, Lexington Presbytery has nearly six counties, with a population of about 100,000, with 47 churches and 27 active ministers. West of these mountains it has 13 counties, with a population of about 150,000, with 10 churches and 5 ministers.

Of the thirteen counties west of the Alleghanies we are occupying seven, with church organizations in only six. We have four flourishing churches in one county, two in another, and only one each in the other four. So our occupancy of these does not at all mean that we are accomplishing all that is to be done in them. For example, in one of the counties occupied by us there is a whole district, with a population of 1,600 souls in which there is no church organization and no minister of any denomination. The sheriff of the county told the writer lately that this district paid more taxes than any other in the county. It is not a sparsely settled mountain region of *poor* people. It has resources that need to be consecrated to God. These resources are now being brought into prominence, and its development is an assured fact. A minister is greatly needed in this destitute and

developing region *at once*. Will the church let them go any longer without the gospel?

New railroads are opening up our country. Towns are springing up, and those already in existence are growing rapidly; population is flocking in. The projectors of one of our railroads sold in one of these new towns over ninety thousand dollars' worth of lots in *six* months. Large lumber, coal and coke interests have been purchased, and are being developed; and it is safe to say that in a large portion of our territory there must be a much larger development in the next ten years than in the past sixty. We must be ready to supply these increasing demands; and it is my humble judgment that, if we do not keep pace with the material development of our country, we will suffer a loss from which we can never recover, and we will never be able to overtake the work as we can now. The only hope of our ever possessing this country is to do it now.[1]

If this is the state of the case in those counties where we have some churches, and if we are not overtaking the work with the men and means at our command, what can be said in behalf of those counties where we have no churches? In these the present need and the prospects of material progress are almost or quite as great as in the others.

Now, how is this work to be overtaken, and how are we to keep up with this material progress of our rapidly developing State of West Virginia?[2] I answer:

1. It is often the case that people outside our little mountain State think our trans-Alleghany field is made up of only rough, uneducated mountaineers, who live in log cabins, the whole family sometimes eating, cooking and sleeping in one room. We have such people, just as you have in your mountains. But, like you, we have men of brains, intelligence, business ability, and tact; women of culture, who can entertain as elegantly as anybody. We have lawyers, the peers of those at your bar; doctors, as

[1] The same may be said of that part of our Southern Zion extending from West Virginia through South-western Virginia, Tennessee, Northern Georgia and Alabama.

[2] And of our Southern country.

tender and skillful in the sick-room as yours; and as enterprising merchants and as good farmers as you will find anywhere. Like men of the world elsewhere, whose Christian education has been neglected, many of them are devoid of heart and of the *spirit of liberality*. But these men are often the very ones who cannot be got into the church, and whose wealth and influence are sometimes used against Christianity, instead of for it. But, whatever may be said about them, nobody who knows West Virginians will accuse them of lacking in brains and shrewdness. A poor sermon falls just as flat in the mission field as it does in the self-sustaining churches, and they know a good preacher when they hear him as well as others do. Now, what we want in West Virginia (and in every mission field) is, that the church shall not take it for granted that *any sort of preaching will do for that back country in the mountains!* We need the best men that can be found, and the best men are not always those who can be picked up any day and any where, and be kept in a field that pays $300 or $400 a year. Let the church send her best men, or at least good men, and then she may expect good results. Our Foreign Mission Committee takes only the best men that can be had. It rejects young men for various causes: lack of physical vigor, of mental force, of ability to preach, etc., etc. And why should the church suppose that no such care should be taken in the selection of men to go to the Home field to convert the heathen at home, who are awake to all the subtleties of materialism, pantheism, rationalism, etc.? But when a minister cannot get a call to a self-sustaining church, she picks him up and sends him to the Home Mission field. No wonder our little weak churches do not become self-sustaining sooner, when such a policy exists in the church.

2. I answer again, not by doing as we have been doing. Lexington Presbytery, the largest in the church, with her 7,200 members, as wealthy as any in the Synod of Virginia, or perhaps in our whole Southern Zion, is largely outstripped in its liberality by other and weaker Presbyteries in our Synod. Maryland Presbytery gave last year nearly five times as much per capita as we did to the benevolent causes; East Hanover nearly twice as much, and West Hanover more. In the total contributions to all these

causes, Lexington Presbytery stands *seventh* in the Synod. We only gave last year $1.69 per member to all these causes. We only gave *forty-nine cents* per member to the great cause of Home Missions, and rank *fourth* in the Synod; only *twelve* cents to the Evangelistic Fund, and rank *tenth*, no other Presbytery giving as little as we did; *ten* cents to the Invalid Fund, and rank *third*; *three* cents to Tuskaloosa Institute, and rank *tenth*; *six* cents to Publication, and rank *fourth*; while we stand *sixth* in the support of the gospel in our own bounds, as shown by the amounts contributed to pastors' salary ($4.30 per capita); and to congregational purposes ($3.06 per capita), and in the total amount ($8.30 per capita) to *all purposes* we stand *seventh* in the Synod.

These facts show, first, that we are not doing the work we *can* do, and that we can overtake the work if we do our *best*; and, second, that the home work has not the place in the hearts of our people it should have. I believe that, in order to accomplish the work before our Presbytery (and before our Southern Church), a change in the sentiment of the church toward Home Missions must be brought about, and a change in the *policy* of the church toward that field must be effected. Let me explain:

1. The Secretary of Foreign Missions visits our theological seminaries every year for the purpose of laying before the students the claims of the foreign field upon them and of urging them to devote THEIR LIVES TO THAT WORK; and *he does right.* But who ever heard of anybody's visiting these seminaries to lay before those students the claims of the Home Mission field and ask them to dedicate THEIR LIVES to this work? The policy of the church has been, instead of this, to send her candidates to practice, or try their gifts, on the home work for three or four summer months, and then leave the poor little struggling churches to starve for the bread of life for eight or nine months. She sends her licentiates to the home field, *not to give their lives to the work*, but to learn how to preach, get some practical knowledge of the pastorate, and to use this field as a stepping stone to some larger, self-sustaining church, where they will have more of the earthly comforts and be in the *line of promotion*, as it is unrighteously called. In other words, to serve their APPRENTICESHIP in the Home Mission field,

and, as soon as they are good *journeymen* laborers, to seek better paying churches. And what becomes of the poor little struggling bands of Christians in the Home Mission field? Why, they soon become tired of being clinical subjects for the newly-fledged minister, grow disheartened at the constant change of pastors and discouraged at this torturing policy of the church! No wonder there is not the rapid progress often in the Home Mission field that the church desires. It is sad, but it is true, that this policy of the church has generated in the theological students and young ministers this very idea of going to the Home Mission work of the church only as a temporary thing, and of regarding that work as one of the necessary evils of a young preacher's life, who, of course, must start at the bottom round of the ladder in order to step higher. Ask any minister you know, or any student in the seminaries, and he will tell you he has often heard this low view of the church's grandest work taken in the seminaries. This policy must be broken up! For eighty or ninety years Lexington Presbytery pursued it, and the result was little advancement in the mission work. Eleven years ago we changed this policy, and sent out *permanent pastors*, who gave their lives to the work, and the result has been the phenomenal development spoken of above. But the gifts of the people show that the sentiment of the church remains the same. In Lexington Presbytery seventy cents to *all* the causes designed to spread the gospel in our own land and seventy-five cents for foreign lands!

Again, the church says to her foreign missionary: "Go, and we will give you an *adequate* support." And if the amount at first named is not sufficient, she gives him more. And this too is right. But she says no such thing to her home missionary. She tells him: "Go, and get all the support you can out of the mission field, and we will help you to the amount of one-half what the mission churches give.[1] If they give you two hundred dollars salary, we will give you one hundred dollars more; and unless you can prove to us that yours is an *extraordinary* case, that is all we will give

[1] See "Manual of Home Missions of the Presbyterian Church in the United States, adopted by the General Assembly in Baltimore in 1888," Chap. 8, paragraph 6, page 14, for authority for this and other statements made in the following pages.

you; and in no case will we give more than two hundred and fifty dollars." The result is that the home missionary is broken in spirit, crippled in his work, and made to suffer by the inadequate support the church gives him.

3. More than this: the church says to her foreign missionary, and says *rightly*, mark you, "Go, we will support you as long as you are laboring in the foreign field." She says to her home missionary, "Unless you can prove yours an *extraordinary* case we will, under no conditions, render you the little help we give more than *five* years. If you cannot make that field self-sustaining in *five* years, then you must leave." The result is that, however anxious he may be to give *his life* to that work, and no matter how valuable a man he may be to the mission work of the church, or that he may need more support than at first by reason of a family, she compels him to leave and go to some old, but self-sustaining church. She drives him out of the Home Mission field!

4. Again the church says to the foreign missionary, and says *properly*, "Go, and if you are the instrument in bringing but one heathen soul to Christ in a *life time*, we will be satisfied, and will not regard our money as wasted, for one soul is worth the whole world." But she says to the home missionary, "Go, but remember, if you do not bring enough souls to Christ in those destitute regions in *five* years to make the field self-sustaining, we will, unless you can show yours to be an *extraordinary* case, withdraw our support entirely." And because God has not chosen to pour out his Spirit upon that particular charge as richly as the church thinks it ought to have been given, the faithful, hard-working, self-denying missionary is withdrawn, and by the policy of the church stamped as a failure; and nobody wants a failure, and so his services go begging. W. C. is put opposite *his* name.

5. The foreign missionary says to the church, "I have no church to preach in." The church answers *very properly*, "Here is the money, build one." The home missionary says, "I have no church to preach in." The church answers, "Make the people in the destitute region you are supplying build one; and after they have built it and paid every bill, then we will give you at the most $200; but remember, this must complete the church and leave it

without any debt. If it will not do this, then we cannot give you anything."

6. The foreign missionary says, "I have no house to live in." The church says, "Very well, here is the money, build one;" and she *does right*. The home missionary says, "I have no house to live in." And the church says, "We cannot help that; make the people in your destitute field build one, or get along the best way you can."

7. The foreign missionary says, "I *must* work with these young people and train them up in the faith. It is absolutely necessary that I have a school." "Very well," the church says, *as she ought to say*, "we will send you a teacher." "But," says the foreign missionary, "I have no building in which to conduct a school." "Here is the money, build one," says the church. "But," replies the missionary, "I find these people, or some of them, will not send their children to my school unless we support them." "We cannot help that," says the church, "we must take those heathen as we find them and Christianize them. Here is the money, fill up your school." The home missionary says, "I *must* work with these young people. I must have a Christian school in which I can train up the children in the faith." "But," says the church, "you have free schools." "Yes, but the trouble is," replies the missionary, "the teacher of our free school is an infidel, and uses every effort, in and out of school, to root out every seed of truth I plant. This free school makes it all the more necessary that I should have a church school." "We cannot help that," says the church, "we cannot give you a cent. If your people do not value Christian education enough to pay for it, let the infidel have them."

8. When the foreign missionary loses his health, the church gives him the needed rest, a trip home or to some other more salubrious climate, and at least pays his salary, even if it requires a year to restore him. And in all this she does only what she ought to do. But when the home missionary breaks down, he must resign his charge, depend on the cold charities of an unappreciative church, or make a living the best way he can, and that too when he is in such a condition that he cannot pursue his legitimate calling. He

has no treasury to call on, and no surplus to fall back on, for he has been required by the church to cut down living to the *minimum*. He is turned out to die!

Now, why should the church make such a distinction between the two classes of missionary laborers? Certainly not because the labors are more arduous, the hardships and self-denials greater in the one case than in the other. Let us consider a moment. (*a*) The foreign missionary goes to his field with the *eclat* of the whole church. His name is heralded through all the church papers; the pulpits and schools are all open to him, and he is besieged to come and address the people on his great mission. He is *lionized* everywhere. This is a great stimulus to him, and makes separation from home and friends easier to endure. The home missionary takes his departure quietly. Nobody knows, and few cares, when he is going, or, if they do, they take it for granted *he goes* because he can get nothing better (?). His ambition or vanity do not make his isolation more bearable, because he feels his is an obscurity which his church regards as a forced one.

(*b*) The foreign missionary, in nearly every case in *our day*, except those who go to Africa, goes to a comfortable home, generally in a large city, where he can have as good a market as the country affords and all the hired labor his necessities require. He can, therefore, pursue his studies, ripen his scholarship, and develop his powers as a preacher, amid the comforts of a sufficiently provided home. The home missionary goes to some destitute field, often fifty or a hundred miles from any market, where cooks and laborers cannot be had on any terms. He has to raise what he can by digging in the ground himself, for even if labor can be hired he cannot pay for it. His wife presides at the cooking stove (or if her health will not permit her to do so he does the cooking himself), cleans the house, nurses the children, and makes the clothes. What time has she to be his help-meet in the Lord's work? In a word, he is the man-of-all-work on the place, and she the maid-of-all-work. The writer has known a case where the home missionary has had to practice *obstetrics* in his own family! His heart almost breaks as he asks himself whether he was ordained by the solemn laying on of the hands of the Pres-

bytery with prayer to be a hewer of wood and a drawer of water, and a manipulator of the cooking stove.

(*c*) The foreign missionary does no harder work and no more of it than the home missionary. The first preaches doubtless every day, while others pay his marketing bills, cook his food, and provide the necessities for him. The latter has his own work to do, and preaches on an average a sermon every other day in the year. In fine, the one works with all the sympathy, love, support and encouragement of the church, and knows he has them. The other works without these, and is content to be regarded as a *failure* by the church. For example, some one, who knows what the home missionary is suffering, ventures, without his knowledge, to commend him for the pastorate of some vacant "*important* church." The session assembles, and from the Minutes of the Assembly they see that he has been in that or some other equally obscure field for ten or fifteen years. The conclusion is immediately drawn: "He will not do *for us!* If he is a man of any gifts, some strong church would have gobbled him up long ago." He is stamped as a failure for daring to dedicate his life to the home field.

Now, I would not be misunderstood. I have not intentionally said a word against the foreign missionary, or his great cause. I do not believe the church is *half* awake to her great opportunities, responsibilities and privileges in the foreign work. I would not have one cent less sent, nor one man less go, to that field. I do not believe we are doing one thousandth part of what we can and ought to do for the heathen abroad. Every pulsation of my heart beats in sympathy for that work and the noble band of men and women who have gone to it. But I do submit that the *policy of the church toward the home field is all wrong*, and that the sentiment of the church must be changed, and God's people brought to regard this cause in its proper light; *i. e.*, as the *most important* of all the branches of the church's work. If some such change in the views of Christians, leading them to greater liberality, is not effected, we cannot meet the increasing demands of the home work, and we had just as well take down our sign, shut up the shop and quit business.

And yet these demands must be met. Why? I answer, in conclusion:

1. Because souls are just as precious in this country as anywhere else. They need the gospel; they want it, and they will perish without it.

2. Because, upon the Home Mission work, which seeks to Christianize the immigrant population that is filling up our new country, depends the religious, if not also the civil, liberty of your sons and daughters in these United States. When the Roman Catholic Church Congress was held in Baltimore a few weeks ago, Bishop Ireland said, in giving the number of adherents to Romanism in this country as 10,000,000, "Protestantism is dead." In one view of it, no greater fallacy was uttered on that floor. Because Romanism has 10,000,000 adherents in the United States, Protestantism with her 50,000,000 is dead? No! But when we remember the prodigious effort Rome is making to take this country, that she is importing her priests from other countries, is spending millions on this Home Mission work, that a banking syndicate or trust, with a capital of $100,000,000, has been formed in New York under the control of the Church of Rome; that she is following every new railroad in the land, and stationing her priests and building her churches in every new town; and then remember that the great Presbytery of Lexington contributed last year only *forty-nine cents* a-head to the great cause of Sustentation, and only *seventy cents* to all the causes designed to spread the gospel in our own land, it does look as if Bishop Ireland was right, and that we are either dead or sleeping. Let Romanism take this country and your children are doomed, and the money Christians are hoarding will go into Rome's coffers.

3. Thirty years ago no one thought that the county in East Virginia which sustained four Presbyterian ministers would to-day be without a single Presbyterian minister, and the few Presbyterians left would be dependent upon the mission funds of the church for the gospel. Yet Dr. Rosebro told the Synod of Virginia, at its late meeting in Winchester, that such was the case in Cumberland county. Who knows but that one day these flourishing, wealthy churches of the Valley may be dependent in part upon

the contributions of our growing West Virginia churches to the cause of Home Missions. It would only be history repeating itself.

4. Because, as our State develops, many of your sons and daughters will find—are finding—homes in West Virginia, and now is the time for you to provide them with church homes and gospel privileges; and it is now or never!

5. Because the *progress and development of the foreign field are dependent upon the growth of the home work.* Build up self-sustaining churches in our mission territory, and they become additional contributors to the foreign cause to meet the increasing demand for men and money for that work.

6. When Christ came on earth, to whom does he say he was *first sent?* "I am not sent but unto the lost sheep of the house of Israel." His first work was that of a home missionary. To his own people first, that through them his gospel might go to all nations. When Paul went out as a missionary, he went first to his own people, the Jews, and then to the Gentile heathen. (Acts xiii. 47–52.) When Christ sent his disciples to preach the gospel to all nations, he charged them to *begin* (but not stop) at Jerusalem. (Luke xxiv. 47.) 'Twas Home Missions *first;* and so I appeal to you for the Home Mission work among your own people first, and then to the heathen; and to the Home Mission work first, because that will enable you to send it to the heathen.

SERMON.

By Rev. JERRY WITHERSPOON, D. D.

"But make me a little cake first, and bring it to me, and after make for thee and thy son."—1 Kings xvii. 13.

Near the blue Mediterranean, between old Tyre and Sidon, was the village associated with the history of this passage. It was a Sidonian town, and bears three names—two of these old and one modern. Anciently, it was called either Zarephath or Sarepta, the latter being most generally in use. At this time, as we see from *Robinson's Antiquities*, it goes by the name of Surafend. The place is dependent for its reputation not upon the smelting of ores that was once done there, nor upon its rock-hewn sepulchres that honey-comb the edges of the contiguous mountains, but upon this incident of a prophet's visit, with the lesson that it teaches. This rescues its name from oblivion. A score of places might be mentioned memorable now, and to be so always, not for trade, population, or political importance, but for their relation to the gospel history and our Lord. New York is famous for business, commercial navies floating in its harbor on the east, and a vast stretch of prosperous country, joined in financial tribute by railroads, on the west; but New York is scarcely better known the world over than Nazareth among her hills, and yet Nazareth is famous but for one thing,—the carpenter's Son, who is building the bright stories of our Father's house, once lived there. In population, London, among cities, is great. She is mighty for many things, but for people preëminent; and yet, in point of reputation what advantage over Bethany at Olivet's base has the city that boasts a Tower, a Westminster, and a St. Paul's? Still, Bethany would have been unnamed to-day had Jesus not immortalized it by his visits. For political importance growing out of its strategic position, Constantinople is unrivaled. The indolent Turk is, per force of circumstance, an interesting figure on the checker-board of European politics. England boosts him up by

her navies riding at anchor in the Golden Horn, because Russia wants this key to the great Eastern gate. Possessing no political importance, coveted by no rival, and feared by no foe, little Bethlehem, with its inn, manger, star, and birth of child to whom the fingers of providence and prophecy for centuries pointed, will be known wider and longer than the city near the Bosphorus,—for this reason only, Bethlehem's connection with the Son of man.

A prophet's visit was enough to enroll Sarepta among historic places. The wide world over, and to the end, wherever the claims of God upon our time and possessions are enforced, and the duty as well as reward of trust are taught, this Sidonian village shall have mention. By the law of association of ideas, Zarephath stands for a beautiful preference of God's claims above human interests, and a trust that had its reward in the unfailing barrel and cruse and the raising of the dead son.

As a preliminary consideration you will notice, first, the providential feature in the case. The hand of God is manifest in the arrangement for a meeting between the prophet and the poverty-stricken woman. They meet, but not by *chance*. It was no more an accident—their meeting—than Saul's meeting with Samuel, who made him king. No more a happen-so was it than the climb of Zaccheus to a place among the sycamine branches to get a view of Jesus the Christ. No more an accident than the interview between Jesus and the woman at the well, or the rearing of a cross for God's Son on that Friday of the long ago, when the graves opened, the veil of the temple parted, and a curtain of darkness hid the sky under which he died. If Saul's conversion, Luther's work, or America's discovery by Columbus were accidents, then this interview between the prophet and the woman was by chance. By divine order and arrangement Elijah had left the brook Cherith. It was soon dried up, and he was told to seek Sarepta, a city of Sidon, and there abide. As he approached the place he met, as he was told, the woman who was to succeed the ravens in his support. With the order to go to Sarepta came the assurance of divine direction: "Behold, I have commanded a widow woman there to sustain thee." This good man's steps were ordered by the Lord. As God piloted the ships of Colum-

bus to a new world, and caused Luther's hand one day to fall on a book which gave him a fresh insight into the plan of salvation, so Providence chose every step that brought Elijah to Zarephath.. As for the other party in this transaction—the woman—she had received no intimation of the prophet's coming, nor of what was to follow. She was acting under the necessities of the case. She was guided by her own judgment of the situation. She was not aware that God was going to use her for his glory. We are often guided by an unseen though mighty hand. God's providence destroys not human agency. God is sovereign, man is free. This woman is not conscious of supernatural impulse to go beyond the city limits and gather sticks for the cooking of the last meal. Her supplies are gone. The cruse is wasting, and the barrel is empty. The last meal must be prepared for herself and son, and then—death! God was really guiding her to this meeting with the man whose coming to her house was to be the crowning good fortune of her life. From this strange person she hears this request: "Fetch me, I pray thee, a little water in a vessel, that I may drink." Turning to go, he adds another request: "Bring me, I pray thee, a morsel of bread in thine hand." The first request was easily granted, but this second one was more embarrassing, and elicited this touching reply: "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel and a little oil in a cruse, and behold, I am gathering two sticks that I may dress it for me and my son, that we may go and eat it and then die." What says the prophet to this statement of the case? He replies, but not to sympathize with the woman, nor to excuse compliance with his request. He insists that the bread be brought. "And Elijah said, Fear not; go and do as thou hast said; but make me thereof a little cake first, and after make for thee and thy son." My cake first, however little oil or meal there be. Though starvation be at the door, give mine first, and after make for thee and thy son.

Brethren, in the enclosure of this history, as a picture in a frame, is a truth which, like loving faces on the wall, should ever look down upon our daily life. That truth ought to be with us in the home, the field, the shop, and everywhere. *God first and*

the creature afterward. "Go thou and do as thou hast said, but make me a little cake first, and bring it to me, and afterward for thee and thy son." There are two lines of thought here suggested. We will take them in their order. We have—

I. *God preferred.* If in honor we are to prefer one another, (Rom. xii. 10,) certainly above all we must prefer God. To prefer is to "bear before," to put choice upon, and to crown with exceptional honor. The child prefers one of the two oranges put before him. The customer prefers this merchant to that; this piece of goods to another on his counters. The student prefers mathematics to history, or history to Latin. The tourist has his preference as to routes, and prefers one vessel to another, the *Umbria* to the *Enes*, and the *Enes* to the *Etruria*. The testimony of John was, that Jesus was preferred before him, for he was before him. The Saviour whom he preached was preferred or placed before him in two senses, first, In point of position and dignity Jesus was before all others. The Lamb of God, to whom John pointed as he walked, saying, "Behold him!" was before John as the king is above servants, light centres above luminaries, the sun above the morning star. As the eternal Father set him among the bright intelligences of the sky, he said in proclamation echoing to the borders of his dominion, "Let the Son be preferred! Let the Son be first."

> "The highest place that heaven affords,
> Is thine,—is thine by right,
> Thou King of kings and Lord of lords,
> And heaven's eternal light."

When God the Father elected the Son to the office of executor in the kingdom of grace, another proclamation went forth, and this it was: "The Son preferred!" The *Son first!!* First in position; first in authority; first in the tender devotion of the people whom he saves. When the Father gave into the hands of the Son the rule of the world, we call providence, putting all things under his feet, across the flow of events reaching from a boundless past into a boundless future, the edict sounded with Divine authority to enforce it: "The Son is preferred; ye people of every age and clime, let him be first!" It was with reference to this aspect of

the truth of Christ's preference that John alluded when he said, "There cometh one after me, who is preferred before me." Again when he says, secondly, "He was before me," he means that in point of time Jesus was before him. He was in the beginning with God. All things were made by him. "Before Abraham was, Jesus is." He was God's eternally begotten Son. In this sense, too, Jesus was before him.

Coming to the gate of Sarepta, the prophet asks for God the priority in the matter of meal and oil. The request, or demand of our prophet, is excusable at that time only upon the assumption that he represented God's cause. It was not so much for himself as for his Master that he claims the first cake of the baking. It is a righteous claim that God be exalted by preference. "Bring me bread first, and after make for thee and thy son." Brother, hearest thou what the prophet requires of the woman? In that request is a principle that never wears out. The Baptist preached it in his bold way. The Saviour announced it in a frequent sentence, as an irrevocable law, "Seek ye first the kingdom of heaven and his righteousness." He teaches it by implication, again, when he says: "Fear not them that kill the body, and after that have no more they can do, but fear him who is able to destroy both soul and body in hell." It was proclaimed as a law of Christian life by the witnesses, John and Peter, when the populace sought to silence them by intimidation: "We ought to obey God *rather* than *man*." Paul assumed its importance and applicability when he said, "Whatsoever ye do, do all to the glory of God." The true Christian life ought to be projected on that principle. "*God preferred*." As an illustration of the change this principle, exalted to supremacy in a human life hitherto dominated by selfishness, would work, recall to mind, if you please, the revolution in science and philosophy made by the Copernican theory. How different the scientific systems,—one enthroning our earth as queen of the solar system, the other causing her to abdicate in favor of another orb and take her place as a mere satellite! The earth was no longer queen. She was but a speck in a vast universe, and it was no longer wise to selfishly pursue her vanities and forget the interests that transcended the limits of the present. You can see

how the dethroning of the earth had its influence, not only on astronomy, but on morals and philosophy. So the man who will reverse the programme of selfishness, that puts God last and man first, saying, "bake my cake first and give to God what is left," will lead a new life. Fellow-traveller to eternity, give God his honor. Crown Jesus King. Prefer thy Lord. Lift him with the triple crown upon his brow into the seat of rule, and cry with more than French-like ardor, "*Vive la roi*," "Live the King!" Thousands live in open disregard of the prophet's rule. Self is first; God is second. To any who say, I cannot, for want of time, seek to save my soul, I would answer, give God his portion of the contents of the cruse and barrel first. No time, you say, to prepare for death? No time in which to make your endless eternity blessed by preference of God in the present. You will find a time in which to die. Eternity will come amid peal of trumpet and extinguishment of constellations. There be those who say they cannot give to God's cause because their money is invested, or needed to feed their families. These are living on a false principle. If God were preferred, their barrel would be unfailing and they would find godliness profitable for this life as well as for the next. Oh, thou immortal love, greater than faith or hope, this world is languishing for thy rule! Set up thy kingdom. Appoint thy coronation day. Rule over men. Make universally operative the law couched in the prophet's request for the first baking from the barrel and cruse! This story in its sequel gives us—

II. *The reward of faith's preference.* Jesus says, in Matt. vi. 33, "Seek ye first the kingdom of heaven and his righteousness, and all these things shall be added unto you." This quaint, but admirable comment on this passage is made by Gurnall: "Seek first the kingdom of heaven, and these things shall be added unto you; that is, as you need them. He casts them into the other more grand blessings, as a tradesman would do thread and paper, or a skein of silk into a parcel of rich commodities that a customer buys of him." In Proverbs iii. 9, 10, the wise man says: "Honor the Lord with thy substance and the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This promise is true to-day. The

pity is, the faith of God's people does not test it as it should. We need more of the faith of a certain Christian woman, whose Bible at many of the passages containing promises was marked with the letter "P." A friend, turning the leaves of that Bible one day, took note of that letter recurring so often in the margin, and ventured to ask what it meant. The venerable saint remarked, "The letter stands for *proved*. Whenever I put a promise to the test, and find it true, as I always do, I mark it *proved*." Let us prove the promises.

Strange as the prophet's demand may have seemed to the woman at the gate, she had faith enough to comply. To encourage her to serve him first, he adds this promise, "The barrel of meal shall not waste, neither shall the cruse of oil fail till the day that the Lord send rain upon the earth." The only principle of action that could exert itself now was faith. She could not walk by sight. It was no time to reason. She had reasoned, and the result of that reasoning was embodied in the words, "I have not a cake, and but a handful of meal in a barrel, and a little oil in a cruse, and behold I am gathering sticks to dress it for me and my son, that we may eat it and die." She is bidden not to fear. "Bring me a cake first," the prophet insists. Now faith triumphs. She obeys, and gives the man of God his portion first. The record is, "She went and did according to the saying of Elijah, and she did eat many days." Her trust was rewarded. The first installment of the reward was paid in the replenishing of barrel and cruse. It is wise to obey God. It pays to trust. Feeding God's servant, she was fed; trusting the Lord, she and her son were preserved. Here is a lesson for all ages. Prefer God in your time, your means and your service, and he will replenish you with grace. Let the sinner trust him and be saved. Let the believer deal with him on the principle of this text, and receive the grace which he will make abound.

The second installment of the reward of her God-honoring trust is yet to be noticed. Verse seventeen tells of trouble in the widow's house. Her son falls sick, fatally sick, one day. In deep maternal sorrow her heart sinks by reason of her boy's death. The man of God is near by. She appeals not in vain to him. Her

self-sacrifice is remembered. God will never forget those who prefer him. The boy is called to life, and through raining tears of grateful joy she sees the reward of her preference for Jehovah.

Anticipate the great day. See the throng and the King upon his seat of judgment. We hear him say, "All who preferred me in yonder world are now preferred. Ascend those thrones, wear those crowns, and sweep those harps, ye that made me first in a self-sacrificing trust. 'Them that honor me will I honor.'"

CROSSING THE JORDAN.

JOSHUA III.

BY REV. S. H. CHESTER.

IN our reading of Old Testament history, oftentimes owing to the extreme brevity of the narrative, the miraculous element seems to have occupied a greater relative proportion than it did as a matter of fact. This Book of Joshua, for instance, which occupies about twenty pages of an ordinary Bible, and covers in its narrative a period of twenty-five years, makes mention of only four miracles as occurring in that time.

God is sovereign over, and not subject to, the system of nature which he has ordained. He has the power to modify, to suspend, to reverse, or to stop its operations whenever he wills. He is not a capricious God, interfering supernaturally with the natural course of things without sufficient cause. But whenever the occasion demands it, when some great spiritual end is to be served, some new step taken in the religious development of the race, he can and does interfere with it, and thus manifests his presence with the human agents of his plans and purposes. And so there were miracles connected with the founding of the church under Abraham; and miracles connected with the new dispensation ushered in by Moses and Joshua; and miracles connected with the first advent of Christ and the organization of the New Testament church under the apostles; and there will be miracles again when the church shall come the second time to introduce the final and eternal dispensation of his kingdom. The immediate design and sufficient occasion for this miracle was to accredit Joshua as God's chosen leader, whom the people were to obey and follow as they had obeyed and followed Moses, as we read in the seventh verse, "And the Lord said to Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses so will I be with thee;" and also, that through it, not the Jews only, but all the people of the earth, might learn a les-

son of Jehovah's greatness; that he was not merely the national God of Israel, but the Lord of the whole earth, omnipotent and omnipresent, as we read in the last verse of the fourth chapter, "That all the people of the earth may know the hand of Jehovah, that it is mighty, that they may fear Jehovah your God for ever."

But it seems to me that for we who, it is to be hoped, have learned these elementary religious truths which God had to teach Israel as a father instructing his child, the chief value of this Old Testament history is in its typical and symbolical meanings. All history is typical. Being the unfolding of God's plan, it is necessarily a revelation of his character and ways, and its events are the concrete examples; that is to say, the *types* of the principles upon which he deals with men in his providential government. But Bible history being especially the history of redemption, its events symbolize especially the truth connected with the plan of redemption.

Looking at it from this point of view, this experience of Israel in crossing the Jordan typifies in quite a striking way, I think,

I. *The sinner's experience in conversion.*

After the enemies of God had been driven out of it, and his people had come into the peaceful possession of it, the land of Canaan became the type of heaven. But it was not so at this stage of its history, except prospectively. The state to which Joshua introduced the people in crossing over into it was not the rest which God had promised; for as the writer to the Hebrews says, "If Joshua had given them rest, then would he not afterwards have spoken of another day." The place where they crossed over into it was "right against Jericho," one of the strongest fortresses of the hostile Canaanites, and their crossing was for them only the beginning of a long and bloody war. Now, is not this just what happens, in a spiritual sense, at the beginning of a Christian life? To become a Christian is to wake up from the slumber of spiritual death, and put on the armor of God, and enter into conflict with indwelling sin and the world, and all those wicked spiritual powers which in our unconverted state hold undisputed sway over our hearts.

The question may be asked, why should Israel have wished to

enter Canaan at all if they knew that, after all their desert wandering, they were not to find rest there, but conflict? The answer is, because God put the wish into their hearts, and because they were a people of faith and the eye of their faith was turned to the future. So the desire to be a Christian is one that is never truly felt until the Spirit has breathed it in the sinner's heart, and has awakened at least the dawning of that faith which gives, just in the degree of its own development, reality and substance to the glories of the other world.

And now, after forty years of wandering in the desert, here stands Israel on the border of Canaan, desiring to enter in; and there rolls the Jordan, overflowing all its banks, as it was wont to do in time of harvest, an insurmountable barrier between them and Canaan without God's interposition in their behalf.

Is there not something like that in the experience of an inquiring sinner? Is it not like that river of sin, separating man from God, which in the next world widens out into the "great gulf fixed" which can never more be crossed, but which even in this world he would find to be an impassable flood, an utterly insurmountable obstacle in the way of any change in his spiritual relations, if there were no help for him but the help of man.

And now what this history shows us is that, if a man will take God at his word; if he will put his faith in God and show his faith by doing just what God tells him, this and every other obstacle in his path, as he approaches it, will vanish out of his way. In view of what God did for Israel, we see that whatever of fear and hesitation they may have felt about marching right into and through the Jordan was so much unnecessary trouble on their part. The Jordan was there, real enough, but as soon as they came to it in their onward march under God's orders, the waters were divided, and there was nothing for them to do but march right through it dry shod. And so, in view of what Christ has done and will do for us, in view of his cross which takes away our guilt, and in view of his almighty grace which can renew the sinful heart, the way is open to any sinner who will, to enter at once upon that state of peace with God and of conflict with sin in which the Christian life consists.

You may linger, as I have known men to do for years under the conviction of sin, fearing to take the step of casting yourself in faith upon God's mercy in Christ, but the moment you take that step you will find to your surprise and joy that the trouble is all over and the Jordan crossed. You may hesitate because you cannot take your own heart and change it from the love of sin to the love of holiness and the love of God; but if you will but bring it to Christ as he tells you and give it up to him in simple faith, he will work the necessary change, as he says, "A new heart will I give unto you." Christ will do nothing for us that we can do for ourselves. He will do everything for us that needs to be done that we cannot do. When he said to the man with the withered arm, "Stretch forth thy hand," the man might have said, "I cannot," and said it with perfect truth so far as his own ability was concerned; but instead of that he just tried to do as he was told, *looking to Christ for help;* and no sooner did he thus try than Christ enabled him to do it. Does any one say, "But that was a miracle, and the days of miracles are past"? I answer, No: the conversion of a soul, the blotting out of its sins and its resurrection from the grave of spiritual death is a greater miracle than that; it is a greater miracle than the dividing of the Jordan for Israel to pass over; but God stands ready to work that miracle for every soul that desires it, and will commit itself in faith to Christ to have it done.

II. Having been thus brought into the land, the people would immediately find themselves confronted with other obstacles to its possession equally insurmountable.

But God would have them to understand that his help in overcoming this one was a pledge of similar help whenever it was needed in the future, as we read in the 10th verse, "Hereby shall ye know that the living God is among you, and that he will without fail drive out from before you the Canaanites and the Hittites," and all those other people with the hard names.

After leading them into the land by so wonderful a miracle, he would not, after that, desert them, to be destroyed, as they must be if left to themselves. Whenever in the future they were confronted by an enemy, they had but to look back to what God had

done for them at this time in answer to their faith, and get courage to go forward in the strength of the same faith to battle and to victory.

When the Christian soldier looks his enemies in the face, the sins of infirmity and old habit, that seem sometimes as if they only got new strength by being conquered, the temptations of a thousand sorts he has met, and knows he will have to meet again, sometimes he gets discouraged and begins to fear lest, after all, he may fail and come short, and never hear the "Well done, good and faithful servant," and never see the King in his beauty, and the land that is very far off. It is a great help at such a time to look back to what God has already done for us, and draw hope for the future from the experiences of the past.

If he has already wrought miracles in our behalf (the miracle of forgiveness and the miracle of regeneration), thereby let *us* "know that the living God is with us," and that, in the future also, if need be, he will work miracles of sustaining grace. In six troubles he will be with us, and in seven he will not forsake us. "The very God of peace sanctify you wholly," says Paul, "faithful is he that calleth you, who also will do it."

III. Finally, brethren, what is true concerning all lesser intervening trials will be true of the last great trial that awaits us all. There is a dread of death which is natural, and which, therefore, the Christian shares with other men. Not only so, but being a natural feeling and depending greatly on physical temperament, it may be stronger in the holiest saint than in the most abandoned sinner. It is sometimes mistaken for a want of faith, and makes true Christians fear lest the grace that has sustained them all their lives may still fail them at the last. But, as a rule, the Christian's experience with dying is the same as with the other trials that cross his path to heaven. His greatest trouble with it is before he gets to it. It looks like an angry, overflowing Jordan up to the very moment that his feet are "dipped in the brim of the water," and then how often—how nearly always—is it found that the waters are divided and there is no Jordan there!

Some Christian death-beds are scenes of rapture and triumph, places where we almost seem to be present at a translation, and

feel like exclaiming, "The chariots of Israel, and the horsemen thereof." Others are not so. There are no outward manifestations of triumph, and victory, and exultant hope. But, so far as my observation has gone, I have never seen the death-bed of one whose life gave evidence that he was a Christian at all which was not at the least a scene of peace.

Among the company of Bunyan's pilgrims there was one whose name was Mr. Despondency, and his daughter, whose name was Much-Afraid. These two were always borrowing trouble from the future, and trying to get over difficulties before they came up to them, and by reason of their continual forebodings and apprehensions they gave Mr. Greatheart, the guide, a great deal of trouble during the pilgrimage. "But when the summons came for them to depart, and they went down into the river, the last words of Mr. Despondency were, Farewell night! Welcome day! And his daughter went through the water singing, though no one could understand what she said."

So does God mercifully disappoint the fears of the weak and timid, and give them dying grace, not before, but at the dying hour.

Brethren, there is just one thing that we all need for the beginning and for all the stages of our Christian life, and that is faith; faith to trust, faith to obey, faith to follow our great leader and Captain whithersoever he goeth. He will remove our obstructions, he will conquer our difficulties, he will bring us at last through trial and conflict and victory, not only into, but into full possession of the heavenly Canaan, "the rest that remaineth for the people of God."

A SKETCH OF THE EARLY ENGLISH DRAMA.

By Mrs. E. T. TALIAFERRO.

The earliest form of the drama of which we have any knowledge is that which grew to perfection in Greece, and which is universally styled the "Classic Drama." By what term to distinguish the drama of Europe, of which the English drama is an important member, the best authorities are not agreed. Within a comparatively recent period the name of "Romantic Drama," has been given it by some authorities; an older name, and one which is preferred by many, is "Gothic Drama," and this latter name I will use in this paper, as I conceive it to be the outgrowth of the Gothic mind under Christian influence.

By whatever name it may be called, the point to be observed is, that it is a species distinct in itself; that it is in no way connected with the classic drama, and owes nothing to it in its germ or development.

The Gothic drama, as it grew up in different parts of Europe (especially in England and Spain, where it reached perfection about the same time), has many and marked varieties; still the differences are not so great that any student would fail to discover at once that they belong to the same school.

The English drama, as we find it in Shakspere, was the slow growth of centuries, but as with a language, so with any form of literature in a language, to fully understand and appreciate it in its developed form, one must study it in its incipiency and growth.

The English drama proper has gone through three several forms, progressing and developing in each; and in each of these forms we will proceed to discuss it, noting its gradual steps towards that perfection which it attained under the wonderful handling of the "Bard of Avon."

The earliest form in which the English drama is found is that called "Miracle Plays"; the second, in "Moral Plays"; and the

third, in "Regular Comedy and Tragedy," which last, we shall presently see, was the natural and perfect outgrowth of the two former. While some may consider the "Historical Drama" a species separate and distinct in itself from "Regular Comedy and Tragedy," it certainly grew up side by side with these, and in this research may be treated along with them.

It is fitting to remark just here, that in this sketch no originality whatever is claimed, but that whatever accuracy of detail or historical interest there may be found are wholly due to Warton's *History of English Poetry*, and to Collier's *Annals of the Stage*, where may be found all the materials taken from the most authentic sources, compiled ready for use. From these sources have been collected and arranged what is most important for the present purpose.

As has been mentioned before, the miracle play was the earliest form in which the drama was found in England. In England as in all other Christian countries, the drama was of ecclesiastical origin, and was used by the clergy for the instruction of the people in Bible history, and in what they held as theological truths. Coleridge says: "The people were unable to read, and the priests unwilling that they should read, yet their own interests demanded that they should not be left wholly ignorant of the leading events of sacred history, and thus the drama was introduced." The fact is, the people *could* not read, printing had never been invented, books were scarce and expensive, so it was not possible in the nature of the case they could be taught to read; consequently some other vehicle of instruction was necessary, and the drama arose as the most convenient and natural for the purpose; and these early dramatic representations had a large share in shaping the culture of England, and in giving to the national mind a distinct character and form.

The miracle plays were founded for the greater part on events of Scripture history, although the legends of the saints and martyrs were also much used.

In these representations no regard whatever is paid to probability, and the most astonishing anachronisms and absurdities were calmly introduced. The Divine Power was supposed to be pres-

ent, and by that any miracle could be performed; thus all these inequalities were supposed to be reconciled.

As to the exact time these plays were first performed there is no positive evidence; but the earliest instance of a miracle play being performed in England, to which reference can with certainty be made, occurred in the beginning of the twelfth century, probably a few years earlier than 1110. We are further informed by the historian Bulæus, who tells us of this play, that such performances were very usual at this time.

In William Fitzstephen's life of Thomas à Becket, written in the latter part of the twelfth century, these dramatic representations are spoken of as being in common use.

Although the miracle plays were first introduced by the clergy and performed in the churches, they were very soon taken up by the laity, and bands of strolling players were formed, which went about over the country giving theatrical entertainments. The clergy, however, did not lend their countenance to lay-acting any more than to lay-preaching, and they hotly condemned all plays given under any patronage other than their own, whether on the ground of infringement of their prerogative, or of subverting the original intention of the plays, does not appear.

The theatrical performances given by the bands or companies of strolling players, referred to above, usually took place in the open air. There were several platforms of staging, arranged one above the other, supported by scaffolding, which were used for the different scenes—scene-shifting, such as came into use at a later period, being unheard of at that time. There were always as many as three platforms, the upper one representing heaven, the middle one earth, and the lower one hell; God, human-beings, and the devil being the *dramatis personæ*.

There are three sets of miracle plays now extant, severally known as the Towneley, the Coventry, and the Chester Collections. The first mentioned manuscript is supposed to be as old as the time of Henry VI. (1422–1471). All three of these collections have been printed under the auspices of the New Shakspeare Society, in London.

Although these plays were sacred in character, and were, pri-

marily at least, intended for the instruction of the people, a great deal of broad wit and ribald fun was introduced, supposably for the better attracting and holding the attention of the audience. I will take note of only a few of these miracle plays as examples, replete as they are with the grossest absurdities.

The favorite subjects for these old plays were, The Nativity, The Last Supper, The Crucifixion, Christ's Baptism, Scraps of Old Testament History, Legends of the Saints, &c. One called "Cain and Abel," from the Towneley series, begins with Cain's *plough-boy*, who appears upon the scene calling himself "a merry lad." Cain next enters with a plow and team, and berates the boy soundly for refusing to follow the plough. Abel next appears, wishing God may speed Cain in his work, which good wish Cain meets with an unmentionable request. The killing then proceeds, followed by the cursing of Cain. He then calls the plough-boy, whom he beats unmercifully for counselling him to flee lest the *bailiffs* arrest him for murder. Then comes a round of buffoonery between Cain and the boy, finished up with Cain's farewell to the spectators before going to the devil. In another, representing The Deluge, Noah is made to beat his wife, and to swear by the *Virgin Mary* that she is a shrew.

In the Coventry Collection, which are of later date, is found the first budding of the moral plays, which is the next step in the development of the drama. In this collection Scripture characters are retained, and hold the most prominent places, but abstract virtues and vices are personified, and introduced as characters.

In one, entitled Mary Magdalene, the characters are, Mary Magdalene, Tiberius, Herod, Pilate, Lazarus, King Cyrus, The Devil, Curiosity, Luxury, Pride, Cupidity, Infidelity, Faith, Repentance, Love, etc. Mary Magdalene is represented as a daughter of King Cyrus, and Lazarus as her brother; the historical confusion is, to say the least, striking.

In a play called "The Godly Queen Esther," the likelihood of war between France and England is discussed.

This stage of development in the miracle plays brings us to the moral plays, which is the next step taken in the English drama. The purpose and idea of the miracle plays were, as has been seen, to teach

Bible history, and what were esteemed theological verities; but as the minds of the people became more cultured, they naturally began to think of the moral teaching of these religious truths, and this, together with the very human desire for novelty, led to the personification of these moralities, and the introduction of them as characters in the plays. At first they were brought in as adjuncts to the Scripture characters, as was noticed in the play of Mary Magdalene, but gradually these adjuncts assumed the principal rôles, leaving the biblical characters out entirely. It may be said that moral plays bear to miracle plays the relation which allegories bear to Bible stories.

Of course, the Devil was a legitimate character in the miracle plays, and was distinguished not only for his innate wickedness, but also for a sort of grotesque buffoonery, and biting, caustic wit. In the moral plays, this character became Vice, being endowed with much the same characteristics; and from this beginning grew up the character of the Jester, or Fool, who figures in nearly all of the old English dramas.

As plays were first used by the Church of Rome as a vehicle of religious instruction, and later as a weapon against the Reformation, so when the Reformers became sufficiently strong, they adapted the plays to their own uses, not failing to turn them against Rome in due season. Laws were passed encouraging or forbidding certain plays, according to the religious bias of the reigning sovereign. Edward VI., being a Protestant, suppressed all plays which in any way attacked the Reformation. His sister and successor, Queen Mary, on the other hand, forbade any play savoring of toleration of Protestantism, and was mightily inclined to have all participators therein, or even spectators thereof, burned at Smithfield.

Queen Elizabeth, with her usual politic wisdom, while encouraging plays and players, forbade, under severe penalties, any dramas which in any way touched on the affairs of church and state.

But to return to the moral plays, a few examples will serve to show their kind. The oldest moral play of which there is any record dates back to the reign of Henry VI., though the manu-

script now extant is not so old as that time. It is called the "Castle of Perseverance." Mankind is the principal character; the other parts are borne by Good Angel, Bad Angel, The World, Pleasure, Foolishness, Avarice, Luxury, the other Deadly Sins and all the Cardinal Virtues, and lastly Death. The plot is simple in the extreme. Mankind first loses the Castle of Perseverance through the guidance of Bad Angel and the Deadly Sins, but before Death claims him, regains it through the intervention of Good Angel and the Cardinal Virtues.

"The Marriage of Wit and Science," deserves mention as the first known instance of a play being regularly distributed into acts and scenes.

Master Wit, the son of Nature, becomes deeply smitten with Lady Science, the daughter of Reason and Experience, and wishes to take her in marriage at once, but is told by his mother Nature that she can only be won by labor and perseverance; however, she bids him try his fortune, and gives him Will for a servant. Will, much alarmed at the idea of his master's becoming a married man, warns him to break his wife in betimes, whoever she may be. The lady is retiring and shy, like Milton's Eve, "that would be wooed and not unsought be won"; nevertheless, in obedience to her parents, she accepts a portrait of Wit, and consents to listen to his suit. Wit comes. Reason introduces him to Instruction, whose two servants, Study and Diligence, are in the party. Science consents to become the bride of Wit when he shall have spent three or four years under this tuition, though she requires him as her knight to slay Tediousness, a huge giant, who has vowed himself her deadly foe. Wit encounters the giant with too little circumspection, and gets a blow which lays him in a trance, from which he is aroused by Recreation, who doses him with music until he fairly dances. Idleness and Ignorance then take him in hand, and, unknown to him, array him in a fool's dress. Science, meeting him in this array, cuts his acquaintance. Shame then scourges him until Reason interposes; he repents, and is restored to favor; then, aided by Instruction and Diligence, he at last slays Tediousness. The play closes with the marriage of the lovers. This play, as may be gathered from the foregoing analysis, has an

excellent moral. The allegory is managed with much skill, and there is some humor in the execution. It is written in verse, which is even and melodious. The old manuscript is undated, but the play was licensed some time between July 1569 and the same month of the following year.

"The Conflict of Conscience" may be noticed as the first approach towards real tragedy, and "Tom Tiler and his Wife" as the first budding of regular comedy. Both of these plays contain allegorical and individual characters, but the individual characters are much more prominent and more marked in their individuality than in any play of which we have information prior to this time. From the time that allegorical figures were set aside, and individual characters introduced, regular comedy and tragedy began to grow.

Although comedy and tragedy, in this proper form, are the natural and gradual outgrowth of the miracle and moral plays, still they differ essentially from these, their forerunners, in that their mainspring is the delineation of individual character.

The first known hand that drew off the elements of comedy and moulded them into proper form was that of John Heywood, who belonged to the theatrical establishment of Henry VIII. His oldest dramatic piece, which was written as early as 1521, was called "A Merry Play Between the Pardoner, The Friar, The Curate, and Neighbor Pratt."

The Pardoner and the Friar (who is a mendicant) have each borrowed the church of the Curate—the Friar wishing to preach and to solicit alms; the Pardoner to exhibit his relics, and to sell pardons. They appear in the scene at the same time, and each claims the right to the church. The Friar begins to preach with all the strength of his lungs, the Pardoner meanwhile trying to drown his (the Friar's) voice by crying his own wares; they wrangle and finally come to blows. The Curate, called on the scene by the unusual commotion in the church, tries to part the combatants; failing in this, he calls in Neighbor Pratt to aid him. At this the Friar and the Pardoner make common cause, fall on the Curate and Neighbor Pratt, and treat them to a sound drubbing, after which the Curate very gladly allows them to depart in peace.

Part of the fun is, the Friar preaches against the sin of covetousness, harps on the voluntary poverty of his order, and then proceeds to take up a collection. The Pardoner exhibits many laughable relics, such as "The Virgin Mary's French Hood," "The Holy Jaw-bone that belonged to all the saints in succession,"

> "Which relic without any fail,
> Against poison chiefly doth prevail."

This and many other plays were called "Interludes," and were really intended to fill up the interludes at banquets and other entertainments. An interlude called Thersites deserves mention as the earliest English play in which characters are borrowed from secular history. Simply the characters are borrowed, however, and in no sense could it be called an historical drama. The anachronisms therein contained are truly startling. Thersites, Mulciber, Vulcan, King Arthur, Robin Hood, Little John, Telemachus, and others, are made to converse amicably together, as if a meeting between them was quite an every-day affair. The earlier known specimen of a real English comedy, regularly divided into acts and scenes, is "Ralph Roister Doister," by Nicholas Udall, whose name is well known in connection with the literature of the Reformation. This drama was published in 1566, at which time William Shakspere was only two years of age, "he who was to bring this beginning to a ripe perfection."

Up to this time we have had no specimen of regular tragedy, although we have noticed some hint of it in the earlier species of the drama. It is known that the story of Romeo and Juliet (which was taken from an Italian novel) was brought on the stage as early as 1562. As to the precise form of the drama, there is no way of deciding, but from the nature of the subject it must have been tragical. The play is most unfortunately lost, but there is conclusive evidence that it once existed. The tragedy of "Gorbodne, or Ferrex and Ponex," is the oldest tragedy now extant in the English langauge. The title page shows that three acts of this drama were written by Thomas Norton, and two by Thomas Sackville. This Sackville became Earl of Dorset, and at the time of his death was Lord Treasurer of England under Queen Elizabeth.

This drama plays so important a part in the history of the de-

velopment of the English drama that it is deserving of special attention—not from any intrinsic merit, but for the promise therein contained. I quote Warton's sketch of the play in full: "Gorbodne, king of Britain, 600 years B. C., made in his lifetime a division of his kingdom between his two sons, Ferrex and Ponex. These two princes, within five years, quarrelled, each wishing to be sole ruler of the realm. A civil war ensued, in which Ponex slew his elder brother Ferrex. Their mother, Videna, who loved Ferrex best, revenged the death of her favorite son by entering Ponex's chamber in the night, and murdering him in his sleep. The people, exasperated by the cruelty and treachery of this murder, rose in rebellion, and killed both Videna and Gorbordne. The nobility then assembled, collected an army, and destroyed the rebels. An intestine war began between the chief lords; the succession to the crown became uncertain and arbitrary for want of lineal royal issue; and the country, destitute of a king and wasted by domestic war, was reduced to a state of most miserable desolation."

The most notable feature of this play is that, with the exception of the choruses, it is written in blank verse, in which respect it is without precedent a great and noble innovation, nearly all plays prior to this having been written in rhyme.

From this time to the time of Shakspere's immediate predecessors there were produced a great number and variety of plays, but few worthy of special notice. "The Supposes," translated from the Italian of Ariosto by George Gascoigne, is chiefly noticeable as the first English play written in prose; in no other respect does this play add to the development of the drama; and the same may be said of the other plays which appeared at this time.

This brings the history of the development of the drama to the time of the immediate predecessors or senior contemporaries of Shakspere, Marlowe, Webster, Peele, Greene, and others, under whose treatment it made rapid strides. It is not, however, in the legitimate province of this article to follow the growth of the drama under these writers, nor to touch on it in the noble perfection which it reached in the hands of Shakspere,—Shakspere, the sun of whose genius has illumined the world.

ZACCHÆUS.

By Rev. J. W. PRIMROSE, Wilmington, N. C.

So far as the writer knows, all the commentators regard Zacchæus as an unrenewed sinner until the visit of Jesus to his home. I think the following sentence, taken from Schaff's Bible Dictionary, voices the common sentiment: "His mind was probably brought at once under the influence of the Spirit of God, and *on that very day* he and his family became interested in the salvation of the gospel."

"Most modern commentators," says Godet, "take the words of Zacchæus as a vow, ... Ἰδού, *behold*, is taken to indicate a sudden resolution. Take note of this resolution. From this moment I give . . . . and I pledge myself to restore . . . . But if the present, *I give*, may certainly apply to a gift which Zacchæus makes at the instant once for all, the present, *I restore fourfold*, seems rather to designate a rule of conduct already admitted and long practiced by him." He reveals it to the public, as Godet says, to show the injustice done him by their murmurs. Note that these murmurers were insulting to both Jesus and Zacchæus. "This man," they said, "is a chief of publicans, and, like all his class, an excommunicated sinner, and with such a man Jesus has gone to be guest. Neither, therefore, can he be a good man." Zacchæus thereupon makes a *stand* in vindication of himself. John, the forerunner of Jesus, had told the publicans to exact no more than was appointed them. This man had done more than this, and was doubtless an honest disciple of John. He was as much a renewed man as pious Jews of generations past, who like him had never seen Jesus. He eagerly embraced the first opportunity to see and welcome Jesus, whom John had preached.

And Jesus himself thereupon declared him to be a renewed man. "The man," said he, in effect, "whom you pronounce a sinner, I declare a son of Abraham. Salvation is come to this house. Zacchæus is a saved man; in the highest sense a son of

Abraham." Our Lord never taught that salvation comes to a Jew because of his descent from Abraham. This man's faith welcomed Jesus as the Saviour of lost sinners. Thus Jesus vindicated himself also as well as Zacchæus. In his person is salvation come, and to as many as receive him, to them he gives the right to be the sons of God. Thus the present writer would explain the words, "*This day is* salvation come to this house," which are conceived as proof that Zacchæus was only then renewed in the spirit of his mind. Salvation is consummated in Christ. Simeon said, "Mine eyes have seen thy salvation," in the person of the infant Jesus. The crowd had sneered at Jesus. To them he says, Salvation to-day enters this house in my person; I come to save the lost; and this man Zacchæus is an honest penitent, and a true son of Abraham.

MORAL OBLIGATION OF THE TITHE.

By Rev. THOS. E. PECK, D. D.

Moral obligation can be created only by some intimation of the will of God. God alone can bind the conscience. The will of God can be made known to us only in one of two ways; either by the "light of nature" or by revelation. The light of nature becomes manifest either through the constitution and consciousness of the individual man, or through those of the human race expressed in the "*consensus populorum*." That which has been believed always and everywhere and by all, is very apt to be true; and that which has been felt to be binding upon the conscience, with the same universality of times, places and persons, may be concluded to be of moral obligation. The voice of the people, in this sense, may be regarded as the voice of God. The moral sense may be undeveloped, or it may be perverted in its judgments by ignorance, prejudice, passion, and habits of wickedness; but where it has a fair opportunity to be heard, and especially upon questions upon which its judgments are opposed to the desires and appetites of man, sinful and selfish, it would seem to speak with the authority of man's Maker and Ruler. It is conscience, the "categorical imperative," against what is voluntary in man. It is an authority which man feels cannot be resisted with impunity.

Both these kinds of proof, reason and revelation, have been appealed to by the defenders of the moral obligation of the tithe. But before we proceed to the examination of the proof, let us understand what the question precisely is. It is *not* whether men are not morally bound to acknowledge God's propriety in them and in their substance, to confess their dependence upon his providence, and to give thanks to him for his bounties. Nor is it whether they are not bound to do these things by offering to him a portion of their substance as well as by a form of words; nor whether all their worldly goods are not held by them as his stewards, and are to be used for his glory. There can be no debate upon

such questions among those who acknowledge a divine providence. But the question is whether the precise proportion of the *tenth* is the divinely ordained proportion,—that proportion alone (or at least the smallest) which God will accept as a rental, or as an expression of our dependence, our gratitude, our devotion to him. To discuss any other question than this precise one is, in our judgment, a waste of time.

I. The proof from the light of nature for the tithe is easily disposed of. 1. It has not been shown to be universal. 2. Where the custom did obtain, it seems to have been observed, when *statedly* observed, as a mode or the mode of sustaining the priesthood; when *occasionally* observed, to have been offered as an acknowledgment of special divine favors. The only pre-Mosaic instances in the Bible are those of Abraham (Gen. xiv.) and Jacob (Gen. xxviii.). The tithe paid by Abraham was a solitary instance, was a tithe of the spoils of war, not of his own property or income, and was a tithe paid to a *priest*. If the instance proves anything for the theory of moral obligation, it proves that there ought always to be a visible priesthood to receive the tithes. In point of fact, as we shall see, the divine obligation of the tithe was not asserted in the Christian church until the ministry of the word had become a priesthood. The two things, tithe and priesthood, stand or fall together in every free church. The case of Jacob is a clear case of a voluntary vow, of a vow made to do a thing which there is no previous moral obligation to do. The cases of these two patriarchs have been mentioned here only in connection with the proof from the "light of nature." We shall have something more to say about Abraham's tithe when we come to examine the argument from Scripture. As to both cases, they were sporadic and occasional, and can furnish no proof of the moral obligation of the tithe in the only sense in which we are using the term in this paper, that of a tenth of one's income statedly paid for religious uses. 3. If the light of nature reveals the moral obligation of the tithe, how comes it to pass that the church did not see it for the first three centuries of its existence? Surely, Christians were not blinder than the heathen to the light of nature. Yet we have the statement of a scholar in the tithe-supported Church of England,

"that the fathers of the first three centuries nowhere speak of tithes as even a minimum due *de jure divino*, though they had occasion for saying so, had such been the opinion of the church, or had tithes generally been paid as legally due; they frequently and earnestly exhort to almsgiving, they never exhort their hearers to give tithes." (Dr. Sharpe in *Smith's Dict. of Eccl. Antiq.*, under "Tithes.") These facts are all the more weighty from the tendency in the church to revert to the Mosaic institutions of a mortal priesthood, temples, altars, and ritual sacrifices. A similar argument might be made from the fact that the tithes were not easily collected, even from the Jews themselves, although the "light of nature" was reinforced by a positive divine command. (Mal. iii. 8.) It appears to us, therefore, that the argument from reason, or the light of nature, ought to be given up. The utmost that it can prove is, that God ought to be acknowledged and honored by giving him of our substance.

II. The proof from Scripture. 1. It is argued that Abraham must have offered the tithe to Melchisedek in obedience to a recognized custom of the religion of the day. We answer that Abraham did not offer a tithe of his property, or of his income, which is the only kind of tithe that we are concerned with, but of the spoils of war. Was it a *custom* with that patriarch to offer tithes of that sort? Was he ever engaged in war but this once? Did he ever go to war for the purpose of getting spoils out of which he might offer a tenth? Further, after the tithe was instituted in Israel, was there a rule that a tenth of the spoils of war was to be offered to God? There was no such rule. If places were put under an anathema, no portion was to be reserved under pretence of sacrifice or any other sacred use, as Achan and Saul found to their cost. If they were not anathematized, all the spoils were left entirely to the people that went to war, without any sacred decimation. When God would have a sacred portion out of the spoils (as those taken from the Midianites, Num. xxxi.), to show that they did not fall under the law of tithes, he took, not the tenth, but one portion of five hundred from the soldiers, and one of fifty from the people. (See Owen on Heb. vii. 1–3.) "Hence," says Dr. Owen, "the giving of the tithe of spoils was

not from the obligation of any law, but was an act of free will and choice in the offerer."

But it is said that the apostle's argument (in Heb. vii.) requires the assumption that tithes are always to be paid, because there is always a priest to receive them, and that Abraham *was* acting under a law of tithing. We answer: (*a*), That we cannot see it. (*b*), What is much more to the purpose, Dr. Owen did not see it. He takes occasion, from this very passage, to argue against this perpetual obligation of the tithe. "Keen optics must he have, I ween, who sees what is not to be seen," or who sees in the Epistle to the Hebrews what escaped the vision of the great theologian and venerable saint who wrote four bulky volumes of commentary upon it. (*c*), It has already been shown that Abraham was *not* acting under a law of tithing. (*d*), The apostle's argument is not based upon the facts in the case of Melchisedek, but upon the *record* concerning him. He does not mean to say that that strange person had neither father nor mother, but that there is no record of either. In other words, God so ordered the history of Melchisedek, and the record of it, as to furnish a "sign" of the coming of that seed of the woman who was to be both king and priest, and a priest without a priestly genealogy, without predecessor and without successor; a priest "after the power of an endless life." Melchisedek is of no *historical* import whatever. His appearance is not the effect of anything in the history that precedes, or the cause of anything that follows. He was no doubt a real person, as real as Abraham himself was. But his appearance was a mere sign or type. "His name emerges but a moment from deep obscurity, and night falls upon it again. It is as a shadow passing for a moment along an illuminated portion of a wall on a dark night: the outline of some figure silently steals out of the gloom into the line of illumination and vanishes into the darkness again." He is mentioned no more for a thousand years (Psalm cx.), and then only once; and then after the lapse of another thousand years he reappears in the exposition of his typical significance in the Epistle to the Hebrews. And yet upon the fact that Abraham once made to this personage a voluntary offering of a tenth of the spoils which he had taken in battle, is made to hang the moral ob-

ligation of paying statedly a tenth of one's income to the ministers of religion! Some of our brethren have the boldness to say, "Everything here affirmed of Melchisedek must be affirmed of Christ; and everything here affirmed of Abraham must be affirmed of the church; otherwise the representation is faulty, and the whole incident loses its significance." Upon this statement we remark: (*a*), The moderation of Dr. Owen is greatly to be preferred, who says, "What is represented in the type, but is really subjectively and properly found only in the anti-type, may be affirmed of the type as such." (*b*), To say that the anti-type, Christ, receives tithes in the sense that he receives them in response to his demand for them, is a bald begging of the question. Whether he demands them or not is the very question in debate. "He that liveth" is Melchisedek, and not Christ (Heb. vii. 8). (*c*), There is a fallacy and a begging of the question in the use of the word "church." The apostle affirms nothing of the church in its Christian form; he refers only to the Levitical church, a church that had a mortal priesthood of the tribe of Levi, and of the family of Aaron, and that supported that priesthood by tithes. He proceeds upon the notorious fact that the Levitical church paid tithes. To make what he says applicable to the Christian church it must be assumed or proved that the Christian church has a priesthood of mortal men which it supports by that method. Truly, if the argument of the apostle had been what the brethren on the other side take it to have been, he might well have said that it was "hard to be uttered," ("hard of interpretation.")

Before taking leave of this argument from the meeting of Abraham and Melchisedek, which the advocates of the moral obligation of the tithe seem to regard as their Gibraltar, we would call the attention of our readers to its *sacerdotal* tendencies. The tithe and the priesthood: these are the twin ideas—the correlated facts. If the priesthood is by law, the support of the priesthood must be by law also. Nothing under such a system can be left to the *voluntary* contributions of the people. They have nothing to do with the making of priests, and they will have nothing to do, unless compelled, with supporting them. The two methods, support by tithes which are obligatory, and support by voluntary offer-

ings, are in their nature, genius, and operation, the opposites of each other. The one is of the nature of a tax; the other of a free gift. The one is the expression of obedience to law; the other is the expression of the liberty which belongs to a voluntary compact. The one implies simply submission, more or less sullen; the other is the expression of confidence and affection towards him who dispenses the ordinances of the gospel.

It is plain that if the views of the advocates of the tithe should come to prevail, our whole conception of the pastoral office would be revolutionized by changing the method of support. A pastor would not be dependent upon his congregation, but upon a common fund administered by a committee, or a commission, appointed by the General Assembly. If the tithe should be honestly paid, said committee would have a great fund at its disposal, which would corrupt both the dispensers and the ministers to whom it should be dispensed. We should soon have a lording it over God's heritage with a vengeance. The people would lose virtually their right of electing their pastors—at least it would be maintained with difficulty in the face of so mighty a "patron" as such a committee would be. The right of election and the right of patron are not easily kept separate, as the history of the Church of Scotland and the existence of the Free Church of Scotland demonstrate. If the right of patronage be delegated to a central committee, how long would the right of election be retained? And the right of election having been surrendered, how long would it be before the ministry of the word would become a virtual priesthood, independent of the people and lording it over them; claiming to be the "clergy," the inheritance of God, and despising the "laity" as sheep worthy only of being fleeced?

We do not desire to see the revenue of the church collected "by law." Our tithe-brethren insist that such a method of collection is necessary; and they ask with an air of triumph, if any other kingdom could subsist upon the free-offerings of the people. The answer is easy. There is no other kingdom like the kingdom of Christ; no other kingdom of truth, righteousness, joy, and peace; no other in which *love* is the reigning principle, love to the King and to his people; no other which is moral and spiritual

in its origin, aims, methods, and ends; no other which, from its very nature, must abhor an appeal to force. One of the weightiest objections to the tithe-method is, that it would unspiritualize the church. "Our present system of ministerial support is," as Dr. Thornwell maintained against Dr. Hodge, more than forty years ago, "as perfect in theory as the wit of man can make it. While it institutes a near and tender relationship between every pastor and his charge, it binds the charges together in ties of mutual charity and dependence, which bless alike the givers and the receivers. It is a plan in beautiful accordance with the spirit of the gospel; it preserves the unity of the church without disturbing the free and healthy action of its parts." (*South. Pres. Rev.*, Vol. I., p. 82.) Let it be repeated for the thousandth time, that what the church needs is not other methods, but more *life*. Let us leave legal and compulsory methods to the papacy, which is a kingdom of this world, and therefore cannot rely upon the love of its people to Christ, and upon the power of the Holy Ghost.

What has been said concerning the tendencies of the tithe-method is fully confirmed by history. The passages from the fathers which have been quoted by the brethren on the other side, those of them which clearly teach the divine obligation of the tithe upon Christians, belong to a period in which the ministry was considered a priesthood. If they prove anything, therefore, they prove too much for Presbyterians. Search and see if there has ever been a church which enforced the tithe, which did not hold sacerdotal views of the ministry, or was not in unscriptural alliance with the civil power. The tithe has not kept good company in Christendom.

But to return to the scriptural argument. The advocates of the tithe are sorely pressed for any New Testament support to their cause. It is not merely the silence of the New Testament that troubles them. This of itself is not conclusive, as we all hold in regard to some subjects. The trouble is that it is not silent in regard to the support of the ministry. It says a good deal on that subject, and what it does say makes it impossible to account for the omission of any allusion to the tithe if the moral obligation of such a mode of supporting the ministry of the word was acknow-

ledged or acted on. For example, let us take the classic place in 1 Cor. ix. The apostle there argues at some length the right of those who preach the gospel to live of the gospel. Instead of arguing the point from the tithe as a permanent law which had been in force for centuries, he argues it from principles of natural right. His illustrations are drawn from the ordinances of Moses, from military usages, from husbandry, from the shepherd's calling, from the usages of the temple service, all of which are exemplifications of the principle that the laborer is worthy of his hire. It has been asserted that the apostle, in the 14th verse, uses the expression "even so," to indicate that the ministry is to be supported exactly in the same manner as the Levitical priests, that is, by tithes. On which we remark: (*a*), That in the preceding verse, where he is enforcing his point by the usages of the temple service, he probably has in mind only the offerings upon the altar, of which the priests, and the priests only, were allowed to eat (*see Hodge's Com., in loc.*); not the tithes, of which the tithe-payers could also eat (Deut. xii. 6, 7). But, (*b*), if the tithes are referred to, then the "even so," as rigorously interpreted by our brethren, must imply that the preachers of the gospel are priests, for the priest and the tithe go together in the illustration. (*c*), The "even so" refers to *all* the preceding illustrations, not merely to that in the verse preceding; and if so, what a batch of absurdities would the interpretation of our brethren result in! Ministers should live on grass, on grapes, on milk, etc. (*d*), The meaning is plain enough: that as in all the preceding examples, God has ordained that every worker, man or brute, should live by his work, so he has ordained concerning the worker in the gospel, that he should live by the gospel. There is no more proof from this passage that the minister should live upon a tithe than there is that the ox should, or the soldier, or the shepherd, or the planter of a vineyard.

But the New Testament is not merely silent about the tithe. It proposes a method of raising a revenue inconsistent with the method of the tithe. It is the method of *voluntary* contributions, in opposition to a *tax*, whether a tenth or any other. The proportion is a proportion to prosperity, of which the believer is to

be the judge; and the judgment is to be made under the guidance and impulse of love. He that was taught in the word was to communicate to him that taught in all good things (Gal. vi. 6). Paul himself received a "gift" from his Philippians which he delights in as "a sacrifice acceptable, well-pleasing unto God" (Phil. iv. 17, 18). If it should be said that Paul was no longer ministering to the church at Philippi, and was not entitled to the tithe, that this contribution to him was, therefore, of the nature of a free-gift, and had nothing to do with the tithe which was paid to the settled minister in that church, we ask, What then becomes of the plea which is so persistently urged in favor of the tithe that it will furnish abundant means for sustaining and enlarging our missionary work, as well as for sustaining our pastors? Was there ever a missionary who deserved an ampler support than the great apostle to the Gentiles? And considered as an apostle, and, therefore, as having plenary authority over all churches, a sort of universal pastor, he would have had a right to the tithe, to say nothing of the special obligations by which the Philippian church was bound to him as its founder, and as a sufferer in its behalf. The Philippian tithe, therefore, is a pure fancy.

The attempt to evade what is said in the New Testament about voluntary offerings, by making these offerings additions to the tithe, is a pure begging of the question, and need not be noticed until an attempt is made to prove that they were so. As to the fears that voluntaryism will not yield sufficient revenue, it may be said: (*a*), That if voluntaryism is God's way, it *will* yield enough, and all fears are begotten of unbelief. (*b*), That neither method will yield enough without the Holy Spirit of God in the hearts of his people. It is vain to attempt to make a law do the work of the Spirit. A dollar is not a dollar in the kingdom of God. A dollar given from love to God is more than a dollar given from conscience or fear merely to comply with an external statute. (*c*), That the history of the two methods is, to say the least, not against the voluntary. Compare Ex. xxxvi. 5, 6; 1 Chron. xxix. 3–9, with 2 Chron. xxxi. 5–10, and see also Mal. iii. 8, 9. In these passages we have recorded an abounding liberality, both of tithes and of voluntary offerings; but it is only in the case of the latter that it

is said the people had to be restrained from giving more, while in the place of Malachi, God charges his people with robbing him in the matter of tithes. So also in Scotland when the exodus of the Free Church took place, not only its enemies, but its timid friends predicted that voluntaryism would prove a disastrous failure; but the event falsified the prediction.

An additional argument in favor of the proposition that the voluntary method is incompatible with the method of the tithe, and that therefore the use of the one for the support of the ministry implies the disuse of the other, may be drawn from the nature of the ministry as depending for its effectiveness upon the mutual confidence of minister and people. In other words, voluntaryism is in harmony with the nature of the ministry, and the law of the tithe is not. But as we have already touched upon this before, it need not be enlarged upon here.

The other arguments from the New Testament urged by the brethren in favor of the tithe do not seem to be worthy of serious refutation. We therefore conclude this essay by begging our readers to remember that the *sole* question we have been debating is, whether there is now a law of God requiring his people to give him a tenth of their income for the support of the offices of religion.

CHURCHSHIP.

By Rev. ROBERT P. KERR, D. D., Richmond, Va.

A church is an organization of people, including their children, if there be any, holding the essential doctrines of Christianity, constituted for the worship of God in the administration of the sacraments, in the preaching of his word, in the offering of prayer and praise, and in the prosecution of Christian work.

A body of people thrown together fortuitously, as for example on shipboard, might do all the things mentioned in this definition, but they would not be a church, because not organized. On the other hand, a body of men and women organized for work and worship are not a church unless, as an organization, they, through their officers, administer and receive the sacraments. The Young Men's Christian Association is a body organized for work and worship, but it is not a church, nor does it claim to be. Though it preaches the gospel, in its own peculiar way, just as any individual should do, it does not assume to administer the sacraments.

It is not essential to its churchship that an organization should bear any peculiar name. It may call itself Presbyterian, and it could hardly do better, or Methodist, Baptist, Lutheran, Episcopalian, all of which are good, or by any other title; if it be what the above definition indicates, it is *a church*. Nor is it a matter of fundamental importance that it should be organized upon any special principle of government. We confidently believe that the Presbyterian principle of church government by representative assemblies, composed of the two classes of elders, ruling and those who both rule and teach, is the scriptural one, and best suited to the wants of mankind, but no peculiar form of government is essential to the existence of a church, if it professes the essential doctrines of Christianity. In point of fact the principle of government by representative assemblies obtains to a greater or less extent in every Protestant body, and is making its way more thoroughly every day into all their ramifications of order and dis-

cipline. The holding of the true doctrines tends to bring men right in government, and scriptural government operates towards the maintenance of the truth.

Furthermore, it is not necessary that a church should be organized by any peculiar mode or in any line of ecclesiastical succession. The best way to organize a church is by a presbytery, but a bishop may do it, or an evangelist, or a committee, or the church, in certain circumstances, may organize itself, and hold organic connection with no ecclesiastical body whatever. For example, suppose a number of people travelling by ship should be cast away upon an uninhabited or heathen isle. They find a Bible among the treasures saved from the wreck, and being cut off entirely from civilization, they think of organizing themselves into a church. They do so, electing some of their number to hold office, and one to preach. Have they not a right to do it? Undoubtedly, and as they study their Bible, they organize themselves, as they understand it, upon the Bible model. It may turn out to be a Presbyterian church, or a Methodist, or a Congregational, or a Lutheran, or an Episcopal, or some other, or they may invent some name and peculiar form never used before, but they are a church, if they hold the essential doctrines of Christianity, have the sacraments administered, and meet together for divine worship. If a body like this should at last come into communication with Christendom, still keeping their home in the island of the sea, and should apply for recognition in Protestant churches, would they not receive it? Yes, by all means; and a member dismissed from them by letter would be received into any church except those which always refuse to acknowledge the churchship of those who do not conform to their peculiar usages. The Presbyterians, Methodists, Lutherans, and Reformed would receive him on his letter, thus fully recognizing the churchship of the body from which he came. Indeed, the church itself would be received as organized by any denomination with whose order it agreed. So it is not essential, in order to be a church, that a body shall bear any peculiar name, maintain any special principle of government, nor be organized by any particular method of ecclesiastical procedure. It derives its succession from Christ through his word, and every

true church is really organized by the Lord, whatever means he may use to accomplish it. An organization, the profession of the essentials of our holy religion, and the maintenance of the sacraments, are distinctive characteristics of *a church*. Nay, there must be one thing more—some fruits of the Spirit must be seen in the lives of the members. A wholly corrupt body could not claim to be a church under any circumstances. But, so far as history informs us, such a case has never occurred, and probably never will occur to the end of time. The essential truths of Christianity, the sacraments and the organization of a body for the worship of God, have always been found in connection with more or less righteousness of life.

But some man will say, does not a Roman Catholic church come under your definition? No; for, though they do hold the essential doctrines of Christianity, they also hold and teach most earnestly other doctrines and usages which fundamentally contradict and destroy them. So it cannot be said that the Roman Catholic Church does in any true and effective manner hold the essential doctrines of religion.

What are the essential doctrines? They all cluster about one word—CHRIST. Salvation by faith in Christ crucified and risen, a divine Saviour, is the central orb of Christianity. This involves of necessity, the Trinity, natural depravity, the forgiveness of sins, regeneration, the resurrection, the final judgment, and the whole constellation of doctrines which fill the firmament of truth. Christ is the Sun, and all other religious truth is seen by his reflected light.

These statements may seem broad, and they are, but they are no broader than the Bible, nor than the principles and genius of the Presbyterian Church. These are the principles on which it stands before mankind, as the most liberal of all churches; and along the line of these sentiments it has worked to the position which it now holds, of being the largest body of Protestant Christians in the world.

What is *the church?* Not the Presbyterian denomination, nor any other. How foolish in any division of the great family of Christ to claim to be THE *church!* The church is the great

body of all people, including the children, who hold the essential doctrines of Christianity. This church is one and the same in all ages. It is not divided, it never has been, and never can be. Its unity may be obscured and denied, but it is indestructible. Brothers are brothers, whether they acknowledge one another or not. They may refuse to sit at each other's table, or even to speak, but they never can be anything but brothers. No power on earth can alter the fact. They are brothers because they are children of the same father. When we pray for Christian unity we are simply praying that a family feud may be healed.

The invisible church is the whole body of the redeemed. No one knows but God the whole number of its members. Their names are written in the "Lamb's Book of Life." O how delightful it would be to look into that book and find your name written there! Yes, but you would be made miserable by the thought that there might be another person of the same name as yourself. Better than to read your name in the Book of Life, is to read Jesus' name written on your own soul. This is what all may do, for if we believe in Jesus, the Holy Spirit will write his name upon our souls with a finger dipped in the blood of Calvary.

The church of the living God, in this last, truest sense, is in both worlds. The great majority are in heaven. The members are constantly going over to the places prepared for them. Somewhere in the East was a city, in ancient times, built on both sides of a river. But the people gradually moved from the eastern side, and at last they were all living on the western. It is so in the city of God. It is built on both sides of the river of death, and the inhabitants are constantly moving over. After awhile they will all be on the other side, and in this world will be left nothing but ruins and old deserted houses from which the occupants have gone away forever. Then will the church be perfect and complete, her unity will be manifested, and her holiness, and God shall dwell in the midst of her through all eternity. This is the Holy City—New Jerusalem.

THE TABERNACLE. [1]

By GEORGE D. ARMSTRONG, D. D., Norfolk, Va.

The tabernacle—and the same is true of the temple, which was fashioned after the pattern of the tabernacle—was in fact but the tabernacle builded of more enduring materials—was a structure unlike any other ever builded upon earth. The Egyptians, Greeks and Romans builded many and magnificent temples for religious service, and at the present day many lands are dotted over with Christian churches; but among them all there is not one bearing any other than the most distant resemblance to the tabernacle erected in Moses' day.

I. The tabernacle had Jehovah for its designing architect. He furnished the plan, with minute specifications, not only for the tabernacle itself, but for all its furniture, and for all the ceremonial of worship to be observed by Israel in connection therewith. So particular was he in all things appertaining to it, that he showed Moses a pattern of it while he was with him "in the mount," and instructed him in the words, "According to all I showed thee, after the pattern of the tabernacle, and the pattern of all the instruments (furniture, N. V.) thereof, even so shalt thou make it." (Ex. xxv. 9.) And subsequently, when the design was to be carried into execution, in order that the more difficult parts of the work might be true to the pattern, God selected Bezaleel as the master-workman, and "filled him with the Spirit of God, in wisdom and in understanding, and in all knowledge, and in all man-

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[1] Norfolk, Va., *Jan.* 2, 1890.

Dear Bro. Moore: . . . . Last winter one of the older boys of our Sabbath-school, who has a great mechanical talent, with the help of some of the older girls, constructed a beautiful model of the tabernacle, and invited me to give them a lecture on the subject. This I did, preparing the notes for the lecture with care; and when delivered awakened unusual interest on the part of our young people. These notes I have now written out more fully, and send them for your use, if you think them worthy a place in The Magazine.

Yours in church bonds, Geo. D. Armstrong.

ner of workmanship, to devise cunning works, and to work in gold, and in silver, and in brass, and in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship." (Ex. xxxi. 3–5.) And even this is not all. This plan and specifications for the tabernacle have been, by his direction, incorporated in the book which was to be "God's Word" to man in all coming time; and form no inconsiderable portion of the book in the incomplete form in which the church possessed it during the centuries immediately succeeding Moses's day.

All this seems, at first sight, very strange; and the question naturally presents itself, Why this particularity on God's part in the construction of the tabernacle? Certainly not because God intended that it should serve as a model for all sanctuaries, holy places of worship, in other lands and other ages. Among the many thousands of churches erected by God's people since the destruction of the second temple in Jerusalem, churches consecrated by God's presence and blessing bestowed on the congregations gathered there, there has not been one in which any attempt has been made to follow this model. Indeed, a church built after the pattern of the tabernacle would be utterly unsuited to the purposes of Christian worship.

The answer to the question, Why all this particularity? is to be found in the purpose which God intended the tabernacle to serve. The tabernacle, with its furniture and ceremonial, was intended to set forth in symbol the precious truth of the gospel. As fully explained in the Epistle to the Hebrews, it was "a shadow of good things to come" (Heb. x. 1); "a figure for the time then present" (Heb. ix. 9), where all the males of Israel were required to assemble, three times a year, that they might look upon it, and learn the truth. The very day that sin entered our world, bringing death in its train, God made known to our sinning first-parents his gospel plan of salvation—first, in the form of what seems to us an obscure promise, and then in a clear manner, by the institution of bloody sacrifice, the lamb offered by believing Abel foreshadowing "the Lamb of God which taketh away the sin of the world." (Jno. i. 29.) This revelation in symbol was added to from time to time, notably in the institution of the cleansing rite of circum-

cision in the days of Abraham, and perfected in Moses's day in the construction of the tabernacle. Among the more important additions then made were, (1), The sacrifice, on the great day of atonement, of the scape-goat, upon whose head the high priest was by confession to "put the iniquities of the children of Israel," that he might "bear them away into a land not inhabited" (Lev. xv. 21, 23); (2), The offering, upon a golden altar which formed a part of the furniture of the tabernacle, of incense in connection with the bloody sacrifices, in which was symbolized "the prayers of saints" (Rev. viii. 3, 4) rendered acceptable to God through the sacrifice of the Lamb; and (3), The shutting out of all, save the high priest, and of him on all the days of the year save the great day of atonement, from the holy of holies, by a thick, heavily embroidered veil, "the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest" (Heb. ix. 8); and so directing the faith of the worshipper to One who was yet to come, to an atoning sacrifice of which all the sacrifices then offered were but shadows. When our Lord upon the cross cried, "It is finished, and bowed his head, and gave up the ghost" (Jno. xix. 30), this "veil of the temple was rent in twain from the top to the bottom" (Matt. xxvii. 51), thus signifying our great High Priest's "entering by his own blood once into the holy place, having obtained eternal redemption for us." (Heb. ix. 12.)

When the tabernacle was built the Scriptures were unwritten; and in that tabernacle, its furniture and ceremonial of worship, God set before the eyes of Israel, in a form which they could understand, the gospel truth which in succeeding ages was more fully and definitely revealed through the ministry of prophets and apostles and our incarnate Lord himself. Remembering that the tabernacle was to Israel in Moses' day what the Bible is to us, we can see a good and sufficient reason why God so carefully superintended its construction, and even "filled Bezaleel with the Spirit of God," that he might make it, even in its minutest details, according to the pattern showed Moses in the mount. The inspiration of Scripture is as important and as worthy of God in the one form as in the other.

II. A second peculiarity of the tabernacle, and subsequently of

the temple, was in the profusion in which gold and silver and brass and precious stones were used in its construction. It may well be doubted if a costlier structure—costlier in proportion to its size—has ever been erected upon earth. And all this was by God's special direction. Jehovah, up to that time, had been acceptably worshipped by the patriarchs on simple altars of unhewn stone, under the open canopy of heaven. Were some great monarch or wealthy congregation to erect a church in the style of the tabernacle in our day, it would be felt to be out of harmony with the spirit of Christ; and the question would be asked, not in the temper in which Judas once asked it, but in the spirit of a true Christian charity, "Why was not all this costly material sold for more than three hundred pence, and given to the poor?" (Jno. xii. 5.) All this seems at first sight very strange; and it is only when we take into account the purpose for which the tabernacle was erected that it is possible to understand it.

The tabernacle and all its furniture and ceremonial was intended of God to be a revelation in symbol of what Paul styles "the exceeding riches of the grace of God." (Eph. ii. 7.) Take, for example, the mercy-seat upon which God's presence in the midst of Israel was made known by the Shekinah resting thereon, and toward which the people were directed to turn their faces when they prayed. Could any knowledge be more precious to the sinner convicted of sin, and in some measure at least of the exceeding sinfulness of sin, than knowledge of the truth that God had established upon earth a meeting place with men, a meeting place where the sinner might have access to him upon a mercy-seat, a place where he abode, ever ready to grant blessings to the ill-deserving? Grace is favor to the undeserving, mercy favor to the ill-deserving. And how can the preciousness of this truth be set forth in symbol better than by constructing the material mercy-seat of pure gold? Well does David say, "The judgments of the Lord are true and righteous altogether; more to be desired are they than gold; yea, than much fine gold." (Ps. xix. 9, 10.) And Solomon, "Happy is the man that findeth wisdom"—the highest wisdom embodied in the gospel—"and the man that getteth understanding; for the merchandize of it is better than the merchan-

dize of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared to her" (Prov. iii. 13–15); thoughts suggested to David and Solomon probably by what they had seen in the tabernacle and temple in their day. And it may be well to remark, in passing, that the people were not oppressed nor impoverished by furnishing this costly material, for we read, "And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear rings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord." (Ex. xxxv. 20.)

III. The tabernacle, by God's special direction, was erected by the free-will offerings, in material and labor, of the people, and of all the people: (1), As Jehovah was the supreme civil ruler in Israel, and the tabernacle was intended for the common weal, it would have been perfectly proper to have provided for the cost of the structure by a tax upon Israel. Such, however, was not God's plan. The first direction given Moses respecting the matter was in the words, "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly, with his heart, ye shall take my offering." (Ex. xxv. 1.) Indeed, so willingly did the people contribute of their substance and labor, that we read, "And Bezaleel spake unto Moses, saying, The people bring more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and commanded it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were constrained from bringing." (Ex. xxxvi. 5, 6.) (2), In the construction of the tabernacle, God called upon all the people to take part in the work, women as well as men, the poor as well as the rich, those of least skill as well as master-workmen, and the structure as he designed it was such that it was possible that this should be done. In the tabernacle itself the inner covering and the veil which separated the most holy from the holy place were of fine twined linen, and blue, and purple, and scarlet, with cherubim of cunning work (Ex. xxvi. 1) embroidered thereon.

This must of necessity be the gift of wealthy men and women, and the workmanship of skilled hands. But next to this came a covering of goat's hair, a coarse and common material, such as the Bedouins of the desert use for their tents at the present day. In all Israel, it may be doubted whether a man could be found so poor that he could not, if he had a willing heart, contribute a few handfuls of goat's hair, or a woman so unskilled in the feminine handicraft of the times that she could not spin this goat's hair into thread, or weave it into the coarse cloth required. And this covering of goat's hair was as much a part, and as important a part, of the tabernacle as the covering of embroidered linen.

In the New Testament the church of God is represented as "a holy temple, built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." (Eph. ii. 20.) And God has chosen that this temple shall be builded by the hands of men, and has so planned it that there is something for all to do in the building. Some of the work is of such a character that none but prophets and apostles, "filled with the Spirit of God," as was Bezaleel, may venture to undertake it. But there is other work, just as truly needed, in which the humblest, poorest Christian may have a part. The two mites which, on a certain occasion, a poor widow cast into the Lord's treasury, Christ assured his disciples were "more than all the rich had cast in" that day. It is true, the devil has perverted the lesson taught in this story so as to lead some stingy souls, who are neither widows nor poor, to give mites when they ought to have given shekels, or even talents; but yet, I believe that this gift of the widow, in the encouragement it has given to the poor to contribute according to their ability, though their gifts might be very small, has multiplied itself, until to-day it counts up more than all the rich men cast into the treasury at the same time, and better enforces the lesson, too, "God loveth a cheerful giver." (2 Cor. ix. 7.)

II. EDITORIAL.

At the close of this volume the editors would make grateful acknowledgment to the contributors, to whom is largely due the unparalleled success of Union Seminary Magazine. (For the favor with which it has been received, see front page of this number.) We would also thank the subscribers for their hearty support in prompt payments.

The next issue appears in the beginning of session 1890–'91, the first No. of Vol. II. being September-October.

Subscriptions will be continued unless the Business Manager is notified to the contrary.

A FASCINATING SERIES.

It gives us great pleasure to announce to our readers that Prof. W. W. Moore, D. D., has consented to furnish The Magazine with a series of articles on the general subject of archæology, the series to commence with the September-October number of The Magazine next session. Not only the students who requested this series, but all of our readers, will be indebted to the writer for such a contribution. Our class-room studies in this department have excited a deeper craving for more, and we shall gladly hail the appearance of such a series from so able a hand. For further information on the subject, see article on "Fresh Light for Bible Students."

THE FIFTH PROFESSORSHIP.

We glean from the papers that Columbia Seminary expects to establish the chair for the study of the English Bible during the session of 1890–'91. Good for Columbia! We expect to have the same here. In fact, we are almost standing on tip-toe

now to get a peep at the new professor, and can hardly refrain from giving him a bow in the distance, even before he is formally announced and presented to us by the Board in the spring. Our whole Southern Church should rejoice in the near prospect of such a consummation. The establishment of two such chairs in her two oldest Seminaries during the same year will be an epoch in her history. Gentlemen of the Board, we greet you as history makers.

THE SEMINARY COMMENCEMENT.

The address before the Society of Missionary Inquiry will be delivered on the evening of Tuesday, May 6th, by the Rev. R. P. Kerr, D. D., of Richmond, Va.

The usual diplomas will be awarded to the graduating class on Wednesday morning, May 7th, by the president of the board, and the closing address will be delivered by the Rev. Thomas L. Preston, D. D., of Lexington, Va.

Col. Bennett Young gave to our readers in the last number of The Magazine an interesting and soul-stirring article on evangelistic work in Kentucky. It is a hopeful sign that, along with increasing zeal in foreign mission work, our church is awakening to the needs of the home field, and arousing her energies to meet the great obligations God has laid upon her. In this issue we publish an article from the pen of Rev. F. J. Brooke, of West Virginia, on "The Church's Policy toward the Home Mission Work." It will be read with interest and profit, inasmuch as Mr. Brooke speaks out of a long and varied experience, having devoted many years to the study and work of home missions. His main proposition will meet with unqualified approval, viz.: We should do not less for foreign missions, but more for home missions.

We doubt, however, if the same unanimity of sentiment will be accorded him in the comparison he institutes between the work of the home and foreign missionary. To compare the attitude of

the church towards these two great branches of her work is one thing; to compare the work of the workers in these two branches, their encouragements, their comforts and their cares, is another and wholly different thing. In the first case a generalization may be justly made. The church *does* manifest an interest and energy in the one and a corresponding lack of sanctified systematized zeal in the other that is disproportionate. But in the second case we cannot thus generalize. Mr. Brooke attempts to do this, and very naturally falls into the common mistake of comparing unequal extremes rather than the norm in each case. He compares a *comfortable* extreme in the foreign field with a very *uncomfortable* extreme in the home field. Because this is true in one or a few cases does not warrant us to argue that such universally obtains. In the matter of food and raiment perhaps the foreign missionary does not lack so much as do many of our missionaries in the home field, though even in these things he often is "instructed how to be hungry as well as to be full; how to suffer need as well as to abound."

We have in mind at present two of our most devoted lady workers, noble, consecrated women, whose earnest, hopeful letters from a far-off land inspire us with enthusiasm and tender reverence for them and the work they represent, and to our certain knowledge they enjoy but a meagre percentage of what we commonly call the "comforts" of life. They have but two dresses each—a well-worn flannel and an old faded calico—the *necessities* of life they have, but few of its *comforts*.

Nor can we subscribe to the statement that the foreign missionary "can pursue his studies, ripen his scholarship, and develop his powers as a preacher." He has neither the time nor the proper environment for doing that. But above all, the heaviest burden borne by the foreign missionary, incomparably sharper than any grief or bitterness known to the missionary at home, is the utter isolation from the sympathy of friends and loved ones, the awful sense of loneliness, the spiritual depression that will at times invade the soul, however earnest and enterprising the man may be. True, the writer speaks of their having the "sympathy, love, support and encouragement of the church," but that is merely sym-

pathy in the abstract—a very ethereal, unsubstantial, shadowy sort of a thing. No amount of such telephonic abstract sympathy can weigh for a single instant against the falling tear, the friendly hand-clasp or the spoken word. Dr. Judson experienced more hardships than the ordinary missionary, but his letter to his prospective bride embodies still the experience of most of the foreign missionaries of the day: "If our lives are preserved, we shall next New Year's Day be in India, and perhaps wish each other a good morning in the uncouth dialect of Hindostan or Burmah. We shall no more see our kind friends around us, or enjoy the conveniences of civilized life, or go to the house of God with those who keep holy day; but swarthy countenances will everywhere meet our eye, the jargon of an unknown tongue will assail our ears, and we shall witness the assembly of the heathen to celebrate the worship of idol-gods. We shall be weary of the world, and wish for wings like a dove, that we may fly away and be at rest. We shall probably experience seasons when we shall be 'exceeding sorrowful unto death.' We shall see many dreary, disconsolate hours, and feel a sinking of spirits, anguish of mind, of which now we can form little conception."

THE SOLIDARITY OF PRESBYTERIAN DOCTRINE.

"As well as one so great and so forlorn may hold together."—*Winter's Tale.*

When the Hungarian patriot and orator, Kossuth, was confined in prison he made a special study of the English language. It is said that he had but two books in English with him in jail, Shakspere and the Bible. Whether this limitation of his resources had anything to do with the result or not, the incarcerated statesman had daily access to what are certainly the two noblest exemplars of our vernacular literature, and became one of the greatest masters of the English language both as spoken and as written. Kossuth has had the credit of adding two new words to the dictionary of current English, *peoples*, the plural of the noun *people*, and *solidarity*. The truth is, that the word "peoples" occurs more than once in King James's Authorized Version of the Holy Scrip-

tures, and certainly occurs in the old Scotch Psalms; and "solidarity" is merely the French *solidarité* almost exactly transliterated into our native tongue. We appear to owe this last term to the French communists; in the first instance to those of the great Revolutionary period, and, secondly, to the powerful direct influence of the school of '48, the school of Ledru Rollin and Louis Blanc; in short, the school contemporary with Kossuth himself. That the brilliant and devoted, if somewhat visionary, Magjar liberator may have helped to bring the old plural of the word *people* into popular circulation again, and introduced, or perhaps given a new turn in English to the noun solidarity for long familiar to the French, is altogether possible. The French word is thus defined by Boyer: "The being bound or obligated in solido." In John Randolph's copy of the Dictionary of the French Academy (printed in 1814) the following example is given of its use: "*Je ne veux point partager la solidarité avec cet hommo.*" Archbishop Trench, in a passage that has been extensively quoted, thus speaks of the corresponding term in English: "*Solidarity*, a word which we owe to the French communists, and which means a community in gain and loss, in honor and dishonor, a being so to speak all in the same bottom, is so convenient a term that it is in vain to struggle against it."

Whether Kossuth introduced the English word or not, he certainly gave it a vogue it would not otherwise have acquired so soon.

The meaning of the word in its first application is plain enough. The communists in Europe and Asia (and their American imitators of Brook Farm and elsewhere) endeavored to realize the ideal of a state of things which many have supposed to be recommended in sacred Scripture, where all goods are held in common. This common interest in the joint property they denominated its solidarity. All partaking in this common interest are, in a manner, "in the same bottom," or, as we say, "in the same boat."

But the term is susceptible of an indefinite number of applications. There is, for example, a solidarity about every firm or partnership. There is, too, a sort of solidarity about what concerns a ship's crew and passengers. "Sink or swim—survive or

perish," they, ordinarily speaking, sink or swim—survive or perish together. What affects one affects all. The same is true of all corporate or united bodies. If one member of the church or body politic suffers, the whole body suffers with it. This image is drawn from what may be called the solidarity of the physical organism in man, and we believe it to be applicable, in a highly figurative but impressive sense, to the body or system of the Christian tenets.

There is correspondingly in this secondary application of the term a solidarity in a horse-shoe, or in the monolith over the tomb of Napoleon Buonaparte. It all holds together in one undivided mass. There was no solidarity in the composite image of gold, brass, iron and miry clay, seen by Nebuchadnezzar in his dream. I think, too, we may say that the stuff of which Joab, or Solon, or Cato was made up possessed this quality; but not that of Absalom, or Alcibiades, or Cicero, or Seneca. There is, beyond doubt, in this acceptation of the term a solidarity about good old roast beef, or an honest loaf of bread, but none whatever about a hotch-potch, a *pot-pourri*, or a salmagundi. In the same way there is no true solidarity in a mosaic, in a conglomerate, in a lump of gold quartz, in a compact of rubble. There is solidarity in Egyptian, in Greek, in Roman, or in Gothic architecture; but what would be the judgment passed upon an obelisk on Corinthian columns and with pointed arches?

In brief, solidarity may, by treating the word as somewhat elastic, be predicated of anything and everything in thought that is logically coherent; and, by an easy extension of its meaning, of anything and everything in nature and in the circle of products, whether of nature or of art; that is, as one says, all of a piece. There is a solidarity in the string or the tuning-fork, which when touched at one point vibrates from end to end throughout its entire substance. There is in this view of it a kind of solidarity about the Elements of Euclid or the Principia of Newton; but none about the Common-Place Book of Southey or the facetious lucubrations of Punch. Yet there is also a sort of *literary* solidarity, as for instance, about the work of Homer, of Milton, of Virgil, even of Shakspere. The same roll as of resounding waves is in all the lines of the Iliad and the Odyssey. Maro (as Matthew Arnold

declares) has what he calls "the grand style" everywhere and as a happy fatality; so has the author of Lycidas and the "Paradise Lost." Shakspere often descends below, but as often ascends above the high level of the classic dignity and repose; but Shakspere's best work cannot be altered in a single word. Substitute one word for another in one of the immortal passages, and the Shaksperian ring is gone from the whole. A digest of Hamlet reads like a column in the newspaper.

Fish is one thing, flesh is another, and fowl yet another; we do not care to stickle about red herring. Ham and eggs are thought by some to go well together, others (or perhaps the very same persons) admire and desiderate the conjunction of pork and beans; and yet there are gourmands in the world who prefer even these usually conjoint dishes in separate courses, if not at separate meals; and there are some of us who, in like manner, prefer to take our homogeneous theology pure and simple, without enticing sauces or foreign admixtures of any kind, and to draw our reviving draughts of heavenly truth fresh from the uncontaminated wells of biblical, and in this instance especially, of Pauline inspiration. The point now urged is not, however, that all that is not Reformed, Calvinistic or Presbyterian is wrong. We Presbyterians hold that it is so, but that is not insisted on at present, and the difference might not be one of great moment. The point is, that to accommodate the words used so fitly, but by no means for the first time, of another denomination, by Bishop Alpheus Wilson at the commemoration of Dr. Hoge's forty-fifth anniversary, "we are Presbyterians all the way up, and all the way down; all the way through and all the way round;" and by this we mean that we are, in a comprehensive and utter sense, PRESBYTERIANS; *i. e.*, Christians, and not Jews, Mahometans, or Atheists; Protestants, and not Papists; thorough-going advocates of the Genevan polity and the Westminster catechisms; not Episcopalians, Wesleyans, or Baptists. It does not follow that we entertain extreme views as to what the Presbyterian teaching is, much less that we are illiberal. There has seldom been witnessed a more striking exhibition of the essential solidarity of the entire body of evangelical Christendom than was displayed in Mozart Hall, in Richmond, on the occasion

already mentioned. All the evangelical denominations vied with one another in their efforts to do honor to the venerated and beloved pastor, whose fidelity to principle, and whose kindness, even more than his ability and eloquence, had cemented the band of believers in Richmond in one loving brotherhood. Does any one imagine that if Dr. Hoge had been intolerant, or had not fairly represented his denomination, he would ever have received such a memorable tribute of regard and admiration from the representatives of other creeds than the one he had himself so valiantly and so frankly defended? It was in immediate connection with the manly proclamation of his own adhesion to the polity and tenets of Wesley, that Bishop Wilson lauded Dr. Hoge for being a true blue Presbyterian, and the Presbyterians at large for being the chief, the most stalwart, as well as the most successful upholders of the doctrine of the Divine Sovereignty.

No; we Presbyterians do not love and revere the other denominations less, but our own more. A teller's counter or a cashier's drawer are admirable in their way, but they are not to be confounded with the safe or the treasure vault. A nugget of silver makes one's eyes sparkle; but one demurs when the attempt is made to palm it off upon us as a nugget of gold. When the vote was recorded at Belfast upon taking in or leaving out our Cumberland brethren, some of us were constrained to oppose their admission; not because there was the least reproach upon them as consistent and earnest fellow-Christians, but because we did not regard them as suitable Presbyterians. The cuckoo is a good enough bird in his own nest, but he is out of place in the nest of the hedge-sparrow. Tea is good; coffee is good; but the commixture of the two is not to our taste.

Yes; we are not indigo, but we are unmitigated azure. We are Presbyterians (as the late Governor Henry A. Wise used to say he was a Virginian) *intus et in cute*. We are, to employ another image, Presbyterians to the backbone. We want no mutilation or Siamese conjunction of creeds. We desire no emasculated or hermaphrodite system of doctrine, polity, or worship. Let us have one or the other, but not both together. Deliver us from the baleful connection of Sinbad and the Old Man of the Sea.

The protest of this article, as has already sufficiently appeared, is then not a protest against mere revision; that is, it is not a protest against any and every imaginable form of revision. Such a protest might or might not be judiciously entered in another place, or at another time, but is not entered here or now. The protest made in this number and in these columns of the MAGAZINE is a protest against such a revision as should have the effect (if not the aim) of breaking up the solidarity of the time-honored system of doctrine taught in our standards; and consequently a protest against all revision at the present time conducted under the auspices under which a large part of the deliberations and action of certain of the most important Presbyteries that have handled this "burning question" have been conducted.

The matter lies in a nutshell. Presbyterianism is right or it is wrong, as a whole: there is no room for picking or choosing. This is our impregnable position: if Presbyterianism is wrong, give it up; if it is right, then maintain it; but in no event tinker with it. We who entertain these views go in for solidarity; that is, for what is homogeneous, or at any rate congruous, or it is nothing: for what is held together "in solido;" and there is nothing *solidaire* about a cracked tea-cup or a broken set.

That the Confession, if revised under the influence of the rationalistic motives that have operated in some quarters, and after the model of the optimist ideas that have been truly said to be in the air, would be like the maimed statue in the Louvre, once supposed to stand for Aphrodite but now believed to be the remnant of a Winged Victory, does not admit of a moment's doubt. The New England theology, in the "improved" form in which it was presented by Dr. Emmons, has been said to have been "improved off the face of the earth;" and the same would be true of the statements of the Confession after having been subjected to the caesarian operation that is now proposed. A so-called Presbyterian, or Reformed Confession with the doctrine of election left out, would be "the play of Hamlet with the part of Hamlet left out."[1] And to strike out the doctrine of reprobation is virtually (because logi-

[1] Since penning these words we have seen the same application of this saying made in a printed and valuable sermon by Rev. T. Williston, of Hudson, N. Y.

cally) to strike out also the correlate doctrine of election. The one of these doctrines follows the other as certainly, as closely, as steadily, as inseparably as the shadow follows the sun. Just as truly as by the familiar maxim of the law, "*expressio unius est exclusio alterius*," the predestination of some (and of some only) of a race of guilty creatures to eternal life involves, according to the normal principles of reason, no less than the explicit dictate of revelation, the abandonment and rejection of the remainder.

Yet, as has already been stated, I do not here mainly contend that the doctrine of reprobation is scripturally true, but that it is an essential feature of Presbyterian doctrine, and that we must hold the Pauline (or Presbyterian) system "in solido," or not at all. Just so the assertion that Christ redeemed all men is consistent only with Universalism, not at all with Presbyterianism; and it might go without saying that no adherent of the Westminster standards, or of any of the Reformed symbols on the continent, or of the Thirty-nine Articles, could consistently assert that God ever ordained or purposed what was never in the course of eternity or time to come to pass.

Let us then understand one another. We would have the whole, or we would have none. Let not the goodly body of Presbyterian doctrine be dismembered, or divided in twain; let us have the entire living and breathing organism, or we relinquish it all. If a man be a Universalist, or a Socinian, or a Pelagian in principle, let him so proclaim himself. Does a man at heart agree with the Arminians?—why, then, let him go over to the Arminians, "bag and baggage"; but let him not have the temerity to call himself a Presbyterian.

H. C. Alexander.

III. MISSIONARY DEPARTMENT.

SOME FACTS ABOUT BRAZIL.

By Rev. S. R. GAMMON, Campinas, Brazil.

The writer has no apology for contributing an article to this department of The Magazine. The fact that so much is being said and written about missions, not by enthusiasts, but by the ablest and safest thinkers in all branches of the evangelical church, argues its supreme importance.

The country whose name appears in the title of this article, is at present filling the eyes of the civilized world. Brazil is a unique country. Two events in her recent history entitle her to this distinction. In May, 1888, she liberated her slaves; on the 15th of last November, she threw off the yoke of imperial power and *declared* herself a republic; and, what is true of no other nation, she achieved these results without the shedding of a drop of blood. Following as a logical result from the revolution in November, the government, on the 7th of January, issued a decree separating church and state, and establishing perfect religious freedom and equality. After the startling events of the last few months, this question suggests itself, May it not be that a change so great in the thought and feeling of an entire people as to enable them in a single day to dethrone an imperial dynasty and establish a republican government, will ere long result in another change greater and more far-reaching in its results for eternity? The question before us is just this, May not this revolution in civil affairs, presage a corresponding revolution in the religious thought and condition of this people? Some considerations point to an affirmative answer to this question.

The *first* fact to which attention is asked as bearing upon the answer to our question, is the change (real and prospective), in *the attitude of the higher social classes.* From the beginning, this

attitude has been one of opposition, and has been one great obstacle in the way of the success of the gospel. Persons who have felt more or less interest, and who, under different circumstances, would have been brought into saving contact with the truth, have kept themselves aloof, influenced by fear of losing their social position and injuring their material interests. But a brighter day seems to be dawning. From the first the gospel commanded the confidence of the people; its softening effect, which was then slow, afterwards became more rapid. Since the republic was established this change has been much more apparent and decided, and now that the church and state have been separated, we may confidently expect a change, of which what we have seen is scarcely an earnest. Many persons have held allegiance to the Church of Rome simply because from a social and political point of view it was popular to do so. Now that there is no longer a state church, this evil influence will rapidly disappear; men will be influenced by true merit rather than by mercenary considerations, and those who see Rome's corruption will no longer be her devotees. In this time of reaction, if God's servants stand to their posts, it is not unreasonable to hope that the favor and support of the better social element in Brazil will be given to the Protestant churches. And, while admitting that there are always dangers when Christianity becomes popular, all can see that this would be attended with incalculable advantages. To put the point mildly, we may at least confidently expect that the immense silent influence exercised by the better classes against the gospel will now rapidly disappear.

In comparison, however, this first point is of minor importance. Of much more weight is the *second* consideration, *the attitude of the masses.* The great question in all revolutions, whether political, social, or religious, is as to the attitude of the populace—of the many.

A little more than a quarter of a century ago, when the first Protestant missionary entered Brazil, the attitude of the masses was that of intense opposition and bitter hatred. No slander was too vile, no vituperation too base, to be heaped upon those who dared to set foot upon "The Land of the Holy Cross," and teach

doctrines contrary to those of his holiness, the Pope of Rome. Gradually the gospel leaven did its work. The people at first tolerated evangelical truth. Time passed and they became more lenient. Now they are willing to listen to the glad tidings, and have come to a state of indifference bordering on interest. In some quarters, however, this wavering has given place to a profound interest and an intense hunger.

In São João da Boa Vista, in the Presbytery of Minas, only a few years ago, our ministers were threatened with stoning, and the only person who heard with interest was an infirm paralytic. Now there is a growing church of more than a hundred members, and increasing interest in the message of salvation. Cabo Verde and Jahn, two other places in the same Presbytery, have like histories. Hardly more than five years have passed since the ambassadors of the Lord were violently persecuted at both places, and in one instance suffered physical maltreatment. Now at each place there is a promising church, and what is even more striking, the strongest church is in the place where there was the strongest opposition. Again, in the region of the Rio Grande do Norte, where more than once the lives of the missionaries were endangered from stoning, there is now an interest that reminds one of apostolic days. Message after message comes from this inland region to the coast, praying for some one who will explain the way of God more perfectly. They are weary of their spiritual night; their eyes have seen the faint gleams of a brighter dawn, and they long and pray for the full glory of the morn. When one of our overworked men can make his way to these people, he is met by a thousand anxious souls, hungry for the bread of life. Let these few instances, to which many might be added, taken from opposite ends of the country, serve to show the attitude the masses have been rapidly assuming. If such things have been accomplished in the past, have we not bright promise for the future? If such was the attitude of the masses under the old regime, when there was monarchy and state church, what may we not hope for under the new, when monarchy is dead, and when the social and political props that supported the decaying temple of Romanism have been swept away? No prophet should be so bold as to predict. Only the unfolding of events can answer.

The point of most interest and importance yet remains: the third consideration is—*the results actually attained.* Reasoning that proceeds on abstract promises often deludes us, but actual results in figures speak with a logic clear and irresistible. A sad and gloomy picture was presented to the missionaries who first came to Brazil. The pall of papal night hung dark and heavy over the land; degraded priests led a deluded people, who loved their delusion. Now, after these few years, behold the result! Could a skeptic on the subject of missions have witnessed the organization of the Synod of Brazil in September, 1888, all doubts would have been dissipated. This daughter of the two assemblies in the United States was a child fair and promising; and during the past year she has more than fulfilled her promise. From authentic reports for the year 1889 the following facts appear: The Synod has now thirty-nine ordained ministers, representing a membership between thirty-five hundred and four thousand strong, an increase of at least fifteen per cent. during the year. Of these thirty-nine ministers more than two-fifths are natives, and to increase this proportion there are now ten or twelve candidates under the care of the different Presbyteries. An important branch of mission work in Brazil is that of education. There are under the different denominations seventeen schools and colleges well manned with earnest, consecrated workers. These schools are all well attended, and what results will come from the gospel truth taught these young minds it is impossible to estimate.

No account of the work here would be complete that failed to mention the evangelical literature. Six religious newspapers are now being published, some monthly, some semi-monthly, and others weekly. In this way thousands of pages bearing the glad tidings of salvation are scattered throughout the land; and what harvest will come from these seeds eternity alone can reveal. In the facts given above only the work of the Presbyterian Church has been contemplated.[1] In addition to this the Methodists have an interesting work, as have also the Baptists; and within the last few months two young men, full of grace and energy, have come out

[1] In what was said of the schools and religious newspapers the work of the Methodists and Baptists was included.

from the Episcopal Church in the United States, and will establish a mission as soon as they shall have mastered the language.

But all has not been told when mere numbers are mentioned. Something should be said of the immense work that has been done, and that cannot be estimated by mere figures: namely, the work of our men in removing the obstacles and in scattering the seeds of truth, to say nothing of the enormous work done by colporteurs and Bible readers. It will not be amiss to add here a word as to the religious character of these three and a half thousand believers. They, like all mortals, are imperfect; yet, as examples of Christian living, they would put to the blush many congregations in the mother churches. As a rule, they are humble and faithful. During the year '89, notwithstanding the fact that the believers are for the most part from among the poor, and notwithstanding the fact that the year was one of disaster and pestilence over the whole country, the contributions amounted to between three and four dollars per member, about sixty per cent. of the amount contributed per member by our Southern Assembly. There are other evidences also of the piety and consecration of the Brazilian church; and what is now about to be mentioned may be an eye-opener to many. It is the opinion, not of the uninformed, but of sober minds that have been for years in the work, that the planting of the Protestant Church in Brazil is now an accomplished fact. They feel assured, so deeply in earnest are the churches and the native ministers in their desire to become self-sustaining, and so deeply imbued is the church with the spirit of Christ, that, even were all the missionaries from the home churches withdrawn, the gospel would continue to live and be propagated. As a still further evidence of the vigorous activity of the Brazilian church, it might be mentioned here that she is now deeply interested in devising some plan by which the gospel may be given to her mother country, Portugal.

Now, when the reader has soberly considered the immense work that has been done in Brazil during these last years; when he has considered what is the attitude of the people at the present; nay, more, when he has considered the glowing promise of that era upon which we are just entering, let him judge as a wise man if

there is not strong reason to hope that we are rapidly approaching another revolution, one wider and deeper in its influence for the kingdom of Christ than that of the 15th of November last.

What has been written of the history of Brazilian missions, past and present, and what has been intimated as to the promise for the future, has not been done without a view to some practical application. The aim before the mind of the writer from the beginning has been to show that the same thing is true in Brazil to-day as was true in those days when the Saviour's heart was moved with compassion for the fainting multitudes. "The harvest truly is plenteous, but the laborers are few." Brazil's fields are ripe for the sickle; and she prays for the reapers. There has never been a time in the history of this country of such critical importance as the present. Times of revolution are always critical. Now, when change is the order of the day, when old customs and old institutions are being swept away, when the nation's watchword is "progress and improvement," it needs no inspiration to see that the critical time has come; the time when the seeds of gospel truth should be sown broadcast from the mountains to the sea and from the Amazon to the La Plata. Brazil needs men; we might as reasonably expect the light-houses scattered along the Atlantic seaboard to illuminate the utmost bounds of this vast republic as to hope that the few churches scattered along that same coast can at once carry the light of salvation to the millions of people between these and the Andes Mountains. It would be an easy matter to place two hundred men in this land to-day, where they would be received with open hearts, and could at once begin to gather and organize churches. If the Protestant churches of the United States would unite in a grand effort, and give us two hundred, or even one hundred, consecrated men, such men as John Wesley wanted, "who fear nothing but God, hate nothing but sin, and know nothing among men but Jesus Christ and him crucified," five years, or at most ten, would find Brazil a home mission field. Could not the four churches that are already represented here furnish those two hundred men to save Brazil, and in saving Brazil save South America? Our own church could give twenty-five of these men and be blessed in the giving.

But whether these bright hopes shall so soon be realized or not, there are some things that every earnest servant of God may promise himself when he comes to Brazil. He may promise himself to preach the gospel in a country that has one minister to every 200,000 inhabitants as against one to every 800 at home. He may promise himself to labor in a church whose membership increases fifteen per cent. or more annually as against an increase of four per cent. in the home church. He may promise himself to aid in evangelizing a country that is the key to this continent, and which, when evangelized, will evangelize South America. He may promise himself to preach Christ to men who have never heard his gospel, and who are hungering to hear. Nay, he may promise himself that privilege so dear to the heart of the great missionary apostle, who strived to preach the gospel *not where Christ was named*, lest he should build on another man's foundation. (Rom. xv. 20.)

Before closing this article, if the reader will pardon a palpable digression, the writer would like to add a few words that may be interesting to those who are thinking of Brazil as a field of labor. There is an idea abroad that when a man dedicates himself to missionary work, he jeopardizes his life and goes to almost certain death. When they say good-bye they feel that the next news from there will be his obituary in the church papers. This is a grievous error, and has done the cause harm. Not having data as to other fields, the statements here are confined to Brazil, where the death rate among our preachers is much smaller than it is at home. By referring to the Assembly's Minutes, it will be seen that the church loses every year by death about twenty-five men, a little more than two per cent. of her entire ministry. At this same rate, Brazil ought to have been losing at least one man every three years; but, on the contrary, during thirty years she has lost only five men.[1] Thus it appears from actual count, that the death rate among our missionaries in Brazil is only half what it is

[1] It is hoped that the reader will not think these statements are made at random. What is said of the death rate among our ministers, as well as all the comparative statements in this article, have been gathered from the Assembly's Minutes, and from authentic reports of the Brazilian church.

among the ministers at home; and this is all the more striking when we remember that our men here work on from year to year instead of having the summer vacation of one or two months.

This simple statement of facts is sent with an earnest hope that God will bless it by using it to turn the hearts of our young men to this field, and in enlisting the sympathies of his people in the work in Brazil.

LETTER FROM CHINA.

CHINKIANG, CHINA, *January* 21, 1890.

TO THE MEMBERS OF THE SOCIETY OF INQUIRY, U. T. SEM., VA.:

DEAR BRETHREN: At this season of the year, when you are trying to decide upon your future fields of labor, let me present for your prayerful consideration a few claims of the heathen world, and especially of this idolatry-cursed land of China.

To-day, January 21st, is their New Year's Day, and all night long there was a continual roar of fire-crackers, guns, etc., to frighten away any evil spirits that might be lurking about and bring bad luck to the incoming year. New Year's Day is the one universal holiday of the Chinese. All work is suspended, and the people dress in the best they have or can hire, and spend the day in calling, feasting, gambling, and idolatry. The depths of their ignorance, sin, and conceit, can only be understood by those who constantly associate with them, and can only be removed by the gospel of Christ. "But how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"

I wish you could have been with me a few weeks ago, as I stood in one of the streets of Soochow, and watched the ceaseless stream of human beings flowing by. This city claims a population of over 600,000, and one can easily believe that it has fully this number when he sees its crowded streets. And as you look at the hard granite stones, with which the streets are paved, worn smooth by the thousands of feet that have trod them, and the solid stone well-curbs, with numerous grooves from one-half to an

inch deep, worn in them by the soft grass ropes with which the people draw water, you can form some idea of how many generations this ceaseless stream has been flowing. Where are the souls of those of the past generations? Where are the souls of those of to-day going? And what of those of the future?

The gospel is the power of God unto salvation to every one that believeth. But again I ask, How can they believe in him of whom they have not heard?

But Soochow is only one city of the thousands in China, and it is really better off in some respects than many others, for there are some missionaries at work in it. Go north of it, up the Grand Canal thirty miles, and you come to Wuseih, a city of over 100,000 inhabitants, without a single missionary in it. Thirty miles above Wuseih is Chanchow, another large, walled city of over 100,000 inhabitants. Thirty miles above this you come to Tanyan, a city of about the same size, and in neither of these cities are there any missionaries. From this station, Chinkiang to Soochow, a distance of 120 miles, with these three large cities, besides towns and villages too numerous to mention (for it is a rich and productive district), there is no one to point the people to the only way of salvation. And is this because we cannot gain an entrance to this district? By no means. We have had a place rented in Wuseih for over two years, waiting for some one to come out to occupy it.

Brethren of the Senior Class, I know you are good, earnest men, desirous of glorifying our Master: let me ask you, Where can you find a wider field of usefulness than is offered you in *Wuseih*, a city of between one and two hundred thousand people, and the centre of a large district teeming with villages and towns? At home, wherever you go, you will find the ground occupied by other denominations. Here the only other occupants of the field are the Roman Catholics; and their religion differs so little from that of the heathen around them that it is doubtful if the pagans can draw the line. (You will find a very interesting chapter on this subject in Dr. Nevius' little book, called "China and the Chinese." I saw it in the Seminary library). At home you would preach to those who might be saved, even though they never hear

you; here many may be saved who, without you, might never hear the gospel.

I know there are many obstacles in the way of coming. I myself stumbled a long time over the difficulties of the language, and, like Moses, pleaded that I was not eloquent and free of speech. But you remember God's answer to Moses. Not long ago I asked an old missionary if he knew of a case in which any one had to give up through inability to learn the language. He said yes, he knew of several, but that their inability sprung from laziness, not from a want of intellect.

The Lord has promised that if we commit our ways to him he will direct our steps; that if we ask for wisdom, it shall be given us. Test all seeming obstacles to coming by Ezek. xxxiii. 1–9, and cf. Rom. i. 18–32.

As some one has truthfully said, "It is not so much a question as to whether the heathen will be saved if we don't carry them the gospel as whether we shall be saved if we fail to carry it to them."

May the Lord direct you, one and all, for his glory. And, brethren, "Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men."

Yours in the bonds of Christian love, JAMES E. BEAR.

IV. LOCAL AND ALUMNI NOTES.

CLASS OF '86.

Rev. James E. Bear is in Chinkiang, China. A very interesting letter from his pen, describing the destitution of the field in which he is laboring, will be found in the Missionary Department of The Magazine. It is a letter fresh from the field, and filled with facts which make our ears tingle as we read.

Rev. Wm. S. Campbell is laboring as pastor of the Mizpeh and Fairfield churches in Hanover county, Virginia. We are informed that he has a very promising field, and has within the past year erected a new building at the latter named church.

Rev. D. P. Junkin, who has been in Kochi, Japan, since his graduation, has given up his position as teacher in the Missionary College in that city, and will enter upon the duties of an active preacher, as he has thoroughly mastered the language, and can do more efficient work in the capacity of preacher.

Rev. L. H. Kimmons is pastor of the church at New Bloomfield, Mo.

Rev. A. A. Little, who went to Atlanta, Ga., last year, has returned to his former charge at Gordonsville, Va., on account of his health.

Rev. Thomas Mowbray is laboring in the field composed of the churches at Bland C. H., Point Pleasant, Ceres, and Burke's Garden, in Abingdon Presbytery.

A notice of the death of Rev. R. B. Palmer will be found in the second number (November-December) of the Union Seminary Magazine.

Rev. L. H. Paul is now in charge of the Mossy Creek Church, in Augusta county, Va His work is prospering under God's blessing.

Rev. E. W. Smith has charge of the Greensboro, N. C., church, and is meeting with great success as its pastor.

Rev. W. D. Spurlin is at Monroe, La.

Rev. W. J. Tidball is pastor of the church at Round Rock, Texas.

Rev. James I. Vance is now at Alexandria, Va., his second charge since leaving the Seminary. His first charge was the Wytheville Church. We hear that his work in Alexandria has been blessed.

Rev. R. A. Walton is charge of the church at Owingsville, Ky.

Rev. T. A. Wharton has charge of the church at Steel Creek, N. C. This one of the largest and strongest churches in his Presbytery.

Rev. W. C. White is pastor of the Warm Springs, Va., church.

Rev. John C. Wool is laboring as pastor of Briery Church, with post-office at Keysville, Va.

The Rev. Thornton R. Sampson, of Salonica, Macedonia, made a short visit to the "Hill" a few days ago. He gave a very interesting and instructive account of the missionary work now being done in Greece by our branch of the Christian church. He also gave a description of the manners and customs of the modern Greeks.

The Hampden-Sidney Musical Association gave a concert in the Seminary chapel on the evening of the 7th inst., which proved quite a success.

In a mass-meeting of the Seminary students, held March 14th, the following gentlemen were elected editors of The Union Seminary Magazine for next session: Messrs. D. M. Sweets, of Kentucky, editor-in-chief; A. J. McKelway and B. C. Patterson, associate editors; H. T. Graham and W. M. Junkin, missionary editors; Drs. W. W. Moore and J. F. Latimer, review editors; Mr. W. C. Buchanan, business manager.

V. CRITICISMS AND REVIEWS.

Allen's "Jonathan Edwards."

Jonathan Edwards. *By Alexander V. G. Allen, D. D., Professor in the Episcopal Theological School,* Cambridge, Mass. Boston: Houghton, Mifflin & Co.

This is the opening volume of the *American Religious Leaders* series, which is issuing from the press of Houghton, Mifflin & Co., a series corresponding with their *American Statesmen* and *American Men of Letters.* The design of the publishers is to furnish biographies of men who have had influence on religious thought and life in the United States, the personal character and history of the subjects being emphasized "only as these are related to the development of religious thought or the quickening of religious life." The conception is an admirable one; and if the subjects are wisely chosen, and their biographies, a most interesting and valuable contribution will be made to modern religious literature.

No one will question the propriety of giving to Jonathan Edwards a prominent place in such a series. He was easily the most conspicuous American religious leader of his generation. No one man in the eighteenth century did so much to stimulate and direct the religious thought and life of America. Mr. Bancroft has truly said: "He who would know the workings of the New England mind in the middle of the last century, and the throbbings of its heart, must give his days and nights to the study of Jonathan Edwards." But his influence was by no means confined to New England. It was scarcely less potent in New Jersey and Virginia and other of the American States; and even in the Old World it was felt and acknowledged by such men as Sir James McIntosh, Robert Hall, Dr. Chalmers, Whitefield, and the Wesleys.

The author's design, as he tells us, has been "to reproduce Edwards from his books, making his treatises in their chronological order contribute to his portraiture as a man and as a theologian." This design has been consistently carried out. He deals sparingly in incident, but, in a painstaking manner, goes through the man's writings and work, and seeks to trace his moral and mental development. He divides the life of Edwards into three periods: 1, The parish minister; 2, The great awakening; 3, The philosophical theologian. Beginning with those marvelously precocious "Notes" of Edwards's boyhood (in which, it is claimed, almost every speculative principle of his later writings appears in germinal form) he traces his growth as a philosopher and theologian, as it was affected by his conversion, his life as a parish preacher and reformer, the stirring experiences of the great awakening, with its painful after-effects, and the season of quiet retirement in Stockbridge.

Professor Allen has brought to his task all the learning and literary skill which it demanded. We must credit him likewise with a good measure of that fairness which is so essential in a critical historian, and with that high appreciation of his

subject without which it has been claimed no man can be a successful biographer. He is evidently an admirer of the man whom he portrays, and almost every page of his work has the glow of a warm personal sympathy. The result is a stimulating and thoroughly readable book. But we must consider it a matter of regret that the preparation of this volume had not been committed to more orthodox hands. The author of *The Continuity of Christian Thought* is, in our judgment, not the fit man for expounding Jonathan Edwards, or defining his place in the history of religious thought and life in America. He is too far removed from the Edwardian type. It is true that Professor Allen cannot be accused of obtruding his own doctrinal views unduly; but they appear inevitably, and affect his treatment of some sides of his subject unfortunately. Did we know nothing of his religious belief from any other source, it would be evident from this biography that he has strayed far from the old paths of Augustinian theology. This fact necessarily detracts from the real value of his work. His views on such cardinal points as original sin, election, the atonement and regeneration, simply incapacitate him for fairly interpreting the theology of Edwards, or setting it forth in its true relation to modern thought. For example, he habitually represents the doctrine of divine sovereignty as attributing to God mere arbitrary almightiness, unbridled and unregulated, except by caprice. Hence, he says, that "from the point of view of sovereignty there would be no necessity for atonement. . . . God may pardon whom he will on whatever grounds his sovereign will may dictate." Again he claims that the sovereignty of God is inconsistent with moral government. The two ideas are to his mind "plainly contradictory of each other," for the reason that "sovereignty implies freedom from law, while moral government implies subjection to law." Such is not the sovereignty of Calvinistic theology. It has always maintained that God's own moral nature supplies the law by which his sovereignty is regulated, while it is in no wise impaired, and by which his moral government is conducted. In like manner he uniformly fails to represent fairly the Calvinistic doctrine concerning the human will. He does not discriminate between the freedom of the *will* and the freedom of the *soul*. To say that the will is determined in every volition by motives, and that it invariably acts in accordance with the prevailing inclinations of the soul is, in his view, to deny human responsibility. He considers it absurd for a preacher with such views to appeal to men to make choice of good. When we remember the amount of clear writing that has been done on this subject, such confusion is surprising.

Our author also betrays an evident lack of sympathy with the doctrine of a vicarious atonement. McLeod Campbell's work on this subject is lauded and endorsed. This may not surprise us; but we open our eyes when he assures us that the germ of Campbell's theory is found in Edwards's works, and that in Campbell we see what manner of man Edwards himself might have been at a later day; and when he claims that Campbell and Maurice and others of their school are "the true continuators of the work of Jonathan Edwards." From such statements one would infer that Professor Allen had become a veritable adept in tracing "the continuity of Christian thought." To an ordinary mind it is certainly not clear how the author of the *History of Redemption* could have been the natural progenitor of a theory of the atonement from which the idea of expiation is practically eliminated.

In other respects the doctrinal sympathies of our author give a coloring to his

work which must materially lessen its worth as a piece of historical criticism. There are defects, no doubt, in the philosophy and theology of Edwards which it were well to indicate. There are particulars in which his teachings deserve to be modified. But, as between his errors and those of the school represented by his biographer, the latter are by far the more vital and dangerous. "The great wrong," says Professor Allen, "which Edwards did was to assert God at the expense of humanity." But surely they commit a greater and more palpable wrong who assert humanity at the expense of God; and, unless we misinterpret the signs of the times, this is the wrong with which modern New England is threatened. We can think of no one thing of which the men of this generation stand more in need than of a really vigorous assertion of God, after the manner of Jonathan Edwards and Paul the apostle.

The public will await with interest the remaining volumes of this promising series. J. F. CANNON.

St. Louis, Mo

STALKER'S "IMAGO CHRISTI."

IMAGO CHRISTI. The Example of Jesus Christ. *By Rev. James Stalker, M. A., Author of "The Life of Jesus Christ," "The Life of St. Paul," etc.* Introduction by Rev. Wm. M. Taylor, D. D., LL. D. New York: A. C. Armstrong & Son, Publishers.

This is far more than a merely good book; it is an eminently useful one. In the small space of less than four hundred pages the author holds before us Christ in the home, in the state, the church, as a Friend, in society, as a Man of Prayer, a Student of Scripture, a Worker, a Sufferer, a Philanthropist, a Winner of Souls, a Preacher, a Teacher, a Controversialist, a Man of Feeling, as an Influence. While to some conservative minds, at first thought, it appears almost presumptuous for any author to attempt a work approaching, even in slight degree, toward the place held by that Christian classic, The Imitation of Christ, and some who have long loved and devoutly pored over its pages feel pained to hear its (although unknown) defects pointed out; yet from the first pages of *Imago Christi* the attention is held and not allowed to waver.

We turn from chapter to chapter, finding in each such a succession of clear-cut gems of thought that we are not able to reckon one apartment of this treasure-house more valuable than another. While recognizing the thorough scholarship, the easy yet elegant style, the clearness of exposition, the careful reader cannot fail also to be impressed by the exceeding reverence with which the author handles his sacred theme.

We rather regret the Latin title, appropriate in all respects as it is; but this work should find its way to the hands of many searchers of the Scriptures, especially of the gospels, and not a few may be turned aside from reading this plain and beautiful setting forth of the example of our Lord Jesus Christ by the unfamiliar words on the title-page.

The scholar and unlearned alike will find much to delight and instruct in the pages of *Imago Christi*. L. R. F.

Lynchburg, Va.

MRS. PRESTON'S "COLONIAL BALLADS."

COLONIAL BALLDS, SONNETS, AND OTHER VERSE. *By Margaret J. Preston.* Boston and New York: Houghton, Mifflin & Co. Pp. 259.

This is the title of a dainty volume of poems by Mrs. Margaret J. Preston.

The "Colonial Ballads" are, to our taste, not the best of the book. Ballads belong to a primitive age; they are the spontaneous outflow of simple, elementary feelings, hard to be produced when the mind becomes analytic, introspective, dealing in the abstract, not the concrete. Like the prattle and grace of childhood, they lose their charm when in the mouths of older persons. It is at best but imitation, not the genuine thing.

"My path lay beside the green waters of the Thiele; I descended a steep bank, and got upon the shore of the lake where its ripple came up and expired. The air was calm; every one was at rest; I remained there for hours. Toward morning the moon shed over earth and waters the ineffable melancholy of her last gleams. Nature seems unspeakably grand when, plunged in a long reverie, one hears the rippling of the waters upon a solitary strand, in the calm of a night still enkindled and luminous with the setting moon.

"Sensibility beyond utterance, charm and torment of our vain years, vast consciousness of a nature everywhere greater than we are, and everywhere impenetrable; all-embracing passion, ripened wisdom, delicious self-abandonment, every thing that a mortal heart can contain of life-weariness and yearning, I felt it all, I experienced it all, on this memorable night. I have made a grave step toward the age of decline; I have swallowed up ten years of life at once. Happy the simple whose heart is always young"

Can the age which feels and writes thus make *ballads*?

But we do not wish to dogmatize. Tastes will differ. All must admit that many of the poems in this little volume are exquisitely beautiful. Mrs. Preston, it seems to us, is happiest in giving expression to her own various moods of feeling, in reproducing nature's sweetest aspects, either in themselves or as colored and infused with the poet's own sentiment.

Some of the sonnets are just delicious. The touch is delicate, yet firm; the versification music itself; the parts symetrical, and the whole rounded into a completeness that leaves nothing to be desired.

Is not the following rightly named "A Bit of Autumn Color"?

"Centered upon a sloping crest, I gazed
As one enchanted. The horizon's ring
Of billowy mountains, flushed with sun setting,
Islanded me about, and held me mazed,
With beauty saturate. Never color blazed
On any mortal palette that could fling
Such golden glamour over everything
As flashed from autumn's prism, till all was hazed
With opal, amber, sapphire, amethyst,
That shimmered, mingled, dusked to steely blue,
Raptured I mused: Salvator never drew
Its faintest semblance; Turner's pencil missed
Such culmination; yet we count them true
Masters. Behold what God's one touch can do!"

Mrs. Browning herself, in the far-famed "Portuguese Sonnets," hardly surpassed the exquisite one here entitled "Sit Jessica." It palpitates with the softest

undulations of pure sentiment, and flashes like life itself with alternate coming and fading of lovely color. We quote only the closing lines:

"And when he drew her down and soothed her tears,
Stirred by the minstrelsy, with passionate kiss,
Whose long, sweet iteration left her lips
Trembling, as roses tremble after sips
Of eager bees, the music of the spheres
Held not one rhythmic rapture like to this."

How the close lingers like music on the ear, that seems sweeter as it fades away.

The tribute to Keats ought henceforth to be published alongside of that great master's own ode on the "Greek Urn."

Among the poems which specially strike us, we mention, "Before Death," "Autumn Love," "A Touch of Trial," "A November Nocturne," "Flood Tide," the series called "Childhood of the Old Masters," "Sonnet to Hawthorne."

In fact, we know of no volume published lately where the whole tone is so high in the realm of beauty as this. Grace, loveliness of sentiment, felicity of touch, characterize the book in a large degree. In truth, the beautiful seems Mrs. Preston's forte.

"Such songs have power to quiet
The restless pulse of care,
And comes like the bendiction
That follows after prayer."

What we have said above concerning ballads refers particularly to the poems called "Colonial Ballads," which properly are ballads, not to the parts of the volume called "Ballads and other Verse." We close our notice with this "Even Song:"

"There'll come a day when the supremest splendor
Of earth, or sky, or sea,
Whate'er their miracles, sublime or tender,
Will wake no joy in me.
There'll come a day when riches, honor, glory,
Music, and song, and art,
Will look like puppets in a worn-out story,
Where each has played his part.
There'll come a day when human love, the sweetest
Gift, that includes the whole
Of God's grand giving—sovereignest, completest—
Shall fail to fill my soul.

There'll come a day—I will not care how passes
The cloud across my sight,
If only lark-like from earth's nested grasses
I spring to meet its light."

May she so meet it.

E. H. HARDING.

Farmville, Va.

KELTIE'S "STORY OF EMIN'S RESCUE."

THE STORY OF EMIN'S RESCUE: As told in Stanley's Letters. *Edited by J. Scott Keltie.* New York: Harper & Bros. 1890. 176 pages, $8\frac{1}{4} \times 5\frac{3}{4}$ inches. 50 cts.

American energy, supported by English capital and sustained by the Divine Providence, has delivered Emin Pasha from his perilous predicament in the Equa-

torial Province and added more honor to Stanley's name. The complete history and official record of this expedition is deferred until the publication of Mr. Stanley's own book; but, in the meanwhile, the present volume is issued to meet the insatiable curiosity of the public. It consists of thirteen letters from Mr. Stanley, with supplementary extracts and reports, and is ably edited by Mr. Keltie, Librarian of the Royal Geographical Society. The volume is preceded by an account of the situation of Emin and of the inception of the expedition. It is concluded by a succinct statement of the main facts and events in the life of Stanley by David Ker. The whole is deftly bound together by the skillful hand of the editor, and forms a complete narrative of the whole expedition in remarkably clear and succinct statement.

Mr. Stanley's style is remarkably terse and perspicuous. He writes along in beautiful limpid English, and there is no break in the continuity of his thoughts. Cold, dry, hard facts under his skillful hand give out a delightful odor of romance. In his former works he has shown himself a master of descriptive English; and the present volume reveals that hand in all its cunning. His description of the great forest between the Aruwimi and the Congo rivers (pp. 56–58) is a superb exhibition of word-painting. One can almost see the caravan toiling painfully along in its slow march over the fallen, moss-covered logs and under the creeping vines and through the thickets, where Stanley declares the darkness, at night, was palpable, while, one after another, men lay down and died, until, on December 5th, 1887, they emerged from the miasmic, death-dealing forest and "raced with their loads over a wide unfenced field, and herds of buffalo, eland, and roan antelope stood on either hand, with pointed ears and wide eyes, wondering at the sudden wave of human beings yelling with joy as they issued out of the dark depths of the forest."

Clever touches like this, here and there in the narrative, show Mr. Stanley's keen wit and exhaustless treasury of vivid portrayal. His letters will be read with keen interest by his many admirers. The map of the route is poorly executed. It is such a contrast to the splendid ones in Drummond's *Tropical Africa*. The portraits (of Emin, Tippoo Tib, and Stanley,) are fairly well done.

The expedition was marked throughout by delays and sufferings. The Congo forest witnesses, in the bleaching bones of four hundred of his followers, to the sufferings they endured. Fever, dysentery, thirty battles with the natives, yea, even starvation itself, conduced to weaken and demoralize the men. *Twenty-two died of starvation!* These sufferings are all described in sober statements, without exaggeration and as pure matters of record. Of 646 men who left Yambuya, 245 reached Zanzibar; 401 died on the route, or else deserted only to die at the hands of the natives. The loss of life was unprecedented.

The disgraceful treachery of Tippoo Tib and its fatal results, the cruel hostility of the Monyuemas, the fatal inexperience of Maj. Bartlelot, which caused the almost total loss of the rear column and occasioned a year's delay in the heart of Africa, the puerile indecision and weakness of Emin and Captain Cosati, these all are described with calm and exact justice to all, and in simple truth. Mr. Stanley's energy, his painstaking care of his people, his kindness of heart, his undaunted courage, his perfect justice, and, above all, his confiding trust in a stronger arm than his, is revealed in this volume. Mr. Stanley's clear head and unswerving purpose demand universal recognition.

The geographical results are briefly as follows: The discovery and outlining of

the great Congo forest; the survey of the Aruwimi, with its eight hundred miles of navigable waters now added to the Congo; the final settlement of the southwest sources of the Nile in the Albert Edward Nyanza, discovered by Stanley in 1877, and called the Muta Nzige by him, but now, for the first time, accurately surveyed; the discovery of Mount Ruwenzori, which rears its snow-capped head to a height of eighteen thousand feet, a stately rival to Kilimanjaro; correction of Sir Samuel Baker's survey of the Albert Nyanza, reducing its size, and proving Sir Samuel to have been deceived by an optical illusion; but, on the other hand, the new survey of the Victoria Nyanza enlarges it, extends it in a southwesterly direction, and brings it to within one hundred and fifty-five miles of Tanjanyika. Mr. Stanley believes that in Ruwenzori he has found the fabled "Mountains of the Moon" of the early geographers. The ridge forms the back-bone of the continent.

Every one who reads this book will be pleased with it. It has had a most delightful effect upon the critic. We wait with eager anticipation for the publication of the complete account. Meanwhile the present volume is a distinct refutation of all charges of unkindness, impatience, injustice, inhumanity, cruelty, and incompetency which have been brought against him. Mr. Stanley's character as here exhibited bears all the marks of nobility. In characteristic college slang, "He is a gentleman."

SALLEIUS BASSUS.

Union Theological Seminary, Va.

MRS. PRESTON'S "HANDFUL OF MONOGRAPHS."

A HANDFUL OF MONOGRAPHS: CONTINENTAL AND ENGLISH. *By Margaret J. Preston, Author of "Silverwood," "Beechenbrook," "Old Song and New," "Cartoons," etc., etc.* New York: Anson D. F. Randolph & Company, 38 West Twenty-Third Street. Pages 229.

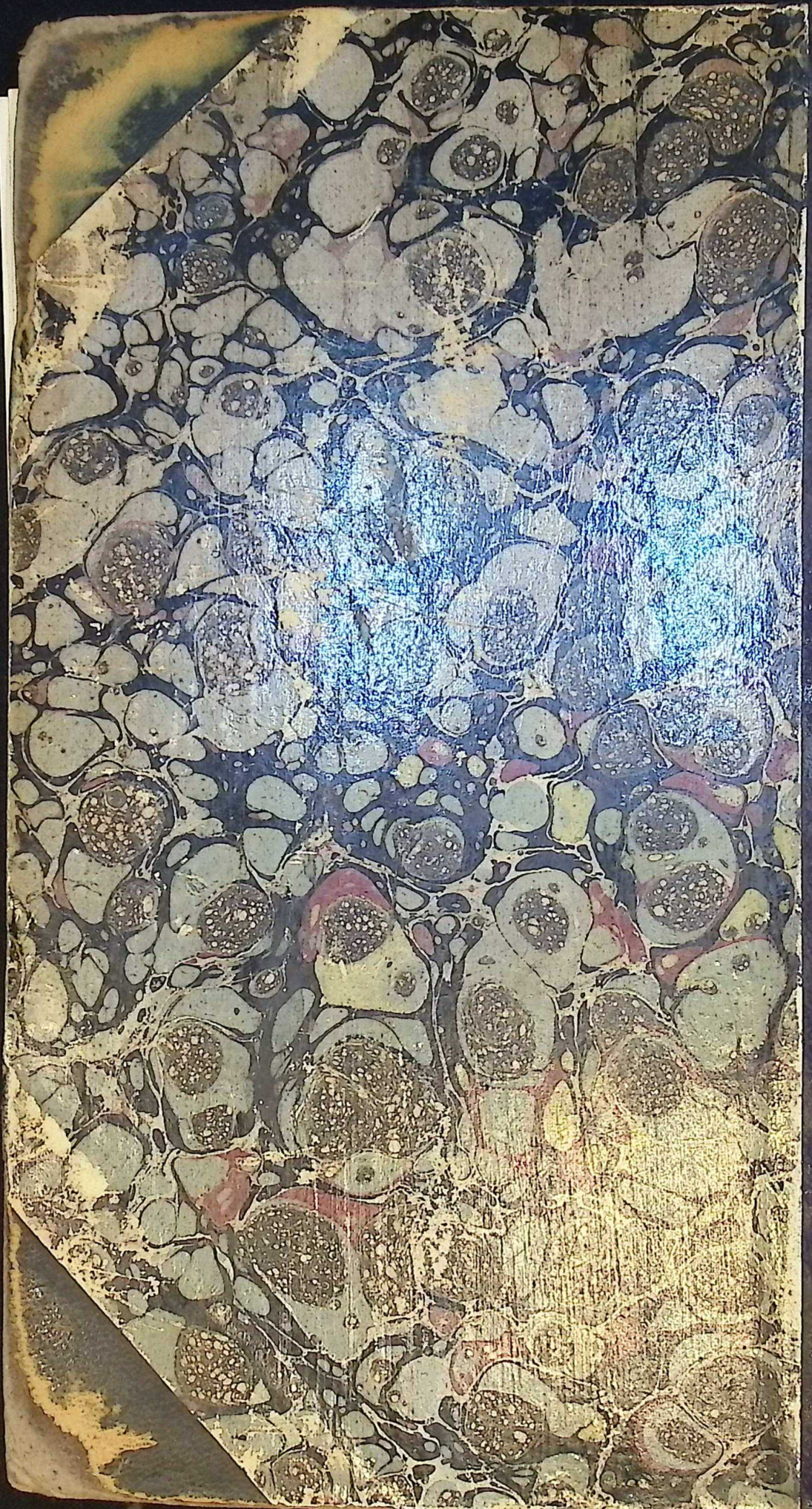
Perhaps some day there will be a volume published setting forth the travels of our American literary men and women, showing where each loved to sojourn, what each found attractive, and what nooks and corners each discovered for himself far from the beaten pathway of the vulgar crowd of tourists. In the meanwhile we are grateful that so many have given us rambling notes and pen pictures of their own, letting us in part into the secret where they went, telling us what they saw, and jotting down a few of the stray thoughts evoked.

It is with just such a treat that Mrs. Preston has favored her friends and admirers, and we have here a series of short and detached sketches, interspersed with an occasional sonnet and poem, brought together into a neat volume, assorted and tabulated, and bearing the modest title of "A Handful of Monographs." We who have read her poems, and appreciate the tender grace and gentle love pervading them, can easily imagine in advance what would interest the writer of these sketches. It would be the noblest expression of the inherent genius of a people, their art and literature and customs and religion. The Middle Ages would appeal to her, not in their rough exterior of boisterous struggling, but through the tender legends surrounded by a soft halo of poetry and romance, appealing to the heart through their pure love and noble sacrifice. No less characteristic is the spirit which sees in a fervent meeting of the Protestant mission "the best thing in Paris."

We are introduced at the gateway of Switzerland to the pleasant company with

whom we are to flit from place to place in leisurely saunterings. The first paper, "In the Track of the Golden Legend," carries us from the Falls of the Rhine—the Niagara of Europe—through a great part of Switzerland, following in the path of the travels of *Elsie* in that most touching of all the sweet poems of the German Minnesingers, *der arme Heinrich*, a story which has been so sweetly told in English verse by our own Longfellow, and nobly set to music by Sir Arthur Sullivan. But this merely serves as an introduction; and the papers which follow are more informal and disconnected, although for that very reason always interesting. The successive journeyings carry us from Switzerland along the Rhine into the Netherlands and on to Paris; then into "the heart of England," through the lake country, "in the footsteps of Wordsworth," amid "the haunts of Sir Walter," in the Scotch lowlands, ending in that perfectly immense mass of stone and brick and mortar—London. We even imagine we may guess from these pilgrimages what may be the favorite authors of our pleasing writer—Chaucer and Shakspere, Wordsworth and Elizabeth Barrett, Scott and Thackeray.

The volume closes with a chapter in which are added a few impressions on "Democracy in Europe;" and Mrs Preston very openly avows the conviction, which so many others have shared with her, that the continental laborer, although far poorer, seems to get more enjoyment out of life than his American compeer, and that the lower classes seem to meet with more personal consideration, and in many respects possess greater privileges, just in those countries where class differences are most strongly marked.

Those who have wandered the same pleasant ways will recall the same pleasant experiences in reading this gracefully written volume; those who have visited these scenes only in thought, in their journeyings in literature and in the company of literary men, will find these papers no less interesting and agreeable, and all alike will feel grateful to Mrs. Preston for her delightful sketches of pleasant journeyings in pleasant places.

Hampden-Sidney College, Va. J. B. HENNEMAN.